
AN
ESSAY
FOR
A New Translation
OF THE
BIBLE.

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67 17. 49. 60 ~~1721-12-12~~
AN ~~12-8~~ 26
ESSAY
How? FOR *Colson*
A New Translation
OF THE
BIBLE.

Wherein is shewn,
From Reason and Authority,
That all former *Translations* are *Faulty*; and
that there is need of a *New Translation*.

PART I.

Done out of *French*, with necessary Al-
terations and Additions, relating par-
ticularly to the *English Translation*.

*Audendum est ut illustrata veritas pa-
teat, multiq; ab errore liberentur. Lact.
Instit. Div. l. 4. c. 5.*

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TO THE
READER.

AS a Translation of the Holy Scriptures, according to this Essay, would be of great use to most Christians, and save them the expence and pains of buying and consulting Commentators; so the serious and impartial Consideration of the Essay i self, may contribute to the reading of them with more pleasure and profit, as they are already Translated. For, besides that it renders a great many places of Scripture more truly and clearly than they have been formerly express'd by any version, it discovers also the Source and Causes of the Errours and Mistakes that are to be found in all Versions; and furnishes us with plain and easie Rules, by which Persons of

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To the Reader.

the meanest capacity, may easily observe the most material Faults of Translations. And its Rules too have this advantage, that (in the general at least) they have the approbation of the most learned and judicious Divines of all parties.

In translating of it, I have often made bold with the Original, adding and taking away several things, altering the order and number of the Chapters, and, in short, making such changes both in the matter and method, as I judg'd necessary; for the profit and pleasure of the English Reader.

To this end, I have taken particular notice of several Faults of our English Bible, which are common to it with other Translations, and of some which are almost peculiar to it self; and I have likewise shewn, that it has a great many Passages better render'd than they are to be found in some other Languages. I have, as much as possible, left out the Greek and Hebrew, the frequent School Terms, the nice Criticisms, and multitude of Authors, which are every where cited; because they rendred the stile rugged and unpleasant, and also unintelligible

To the Reader.

ble to most Readers. But because the Authority of this Essay does in a great measure depend on them, I thought it necessary to set them down (by way of Annotations) at the end of every Chapter where they occur, that those who are able to judge, may see that nothing is asserted in the Essay without good grounds and warrant. The same I have likewise done with bare Quotations of Scripture, when many of them happen together.

I design'd at first to have printed all the Essay together, but some things have happen'd since which oblige me to print only a part of it now, resolving to publish the rest hereafter, if this should meet with that encouragement which some very good judges think it deserves.

The daily complaints of Commentators and Preachers against the present Translations, with several other things I could mention, do shew, that there is an indispensable Necessity of revising and correcting them.

And

To the Reader.

*And this Consideration alone is sufficient to
justifie this Essay , in opposition to
the Exceptions of scrupulous, ignorant, and
prejudic'd Men, who I believe are the
only Persons that will be heartily against
it.*

A

C H A P. I.

*That it requires great Study and pains,
to give an exact Translation of the
Bible.*

IT cannot be deny'd without the highest ingratitude, that one of the greatest favours God could have conferr'd on Men, in a State of Misery and Ignorance, was, to inform them of their Duty, and to teach them the means of becoming Happy; by giving them instructions wherein they might discover the love he bears them, and those things he requires at their hands, in order to put them in possession of that Happiness which he design'd them for. And therefore there is nothing more worthy of a Reasonable Man, especially of a Christian, then to apply himself to the understanding of those things which are reveal'd in the Holy Scriptures, since they have been writ for this very end. To be careless or negligent in a matter of such high concern, is criminal, and cannot but be

be lookt upon, as an undoubted mark of Irreligion and Profaneness.

But yet it must be confest that this Study has its Difficulties ; for tho' this Age has had the happiness to produce Men of extraordinary Learning, who have undoubtedly explain'd several hard Texts better than has been done since the Apostles times, yet, these Sacred Oracles having been Writ in Languages which are now almost out of use, and there being but few Writings of the same Stile, it's certain that there is still a considerable Application requir'd to find out their sense and meaning in several places.

Hence 'tis that the Interpreters of the Scriptures have follow'd Methods pretty opposite one to another. Some have thought that we are to be so scrupulous, as to render all the Terms and Phrases therof Word for Word ; without any regard to the Obscurity which this must necessarily occasion ; and that by doing otherwise , we corrupt the Text, and expose our selves to the Curses threatened by *Moses* and *St. John*, against those that should add any thing to the Words of the Law and the Book of the Revelation, or take away any thing from them.

others

Deut. 4. 2.
& 12. 32.
Rev. 22.
18. 19.

Others seeing that this Method could never give a true Translation, and that, at best, it were but to speak *Hebrew*, *Greek*, *Syriack* and *Arabick*, in other Terms, have Judg'd, and not without reason, that, since the design of a Version, is to let us know the true sense and Meaning of the Original, a Translator of the Scriptures ought to take a greater Liberty; and that his principal care should be to express the thought of the Sacred Writers, without making use of words and ways of speaking, which would be barbarous and unintelligible in the Languages into which he Translates; They not always having Words and Phrases exactly answering to those of the Original.

I. *St. Austin* was of Opinion, that it was unlawful to Translate the Words *Hallelujah*, and *Amen*, into any Language, and highly reproach'd *Pascentius* an *Arian*, for having dar'd to Translate them. But his Judgment did not hinder our Translators from rendring the former, *Praise the Lord*, (1) after the Example of several Fathers, who were not so scrupulous as *St. Austin*. The *Jews* do give the Title of *Hallelujah* to some particular *Psalms*, and in this Sense they always take that Word, when

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they

Tob. 12. they Speak of Singing *Hallelujah*. And
 18. this too seems to be the meaning of it in
 Rev. 19. 1. the Books of *Tobit*, and the *Revelation* ;
 3. 4. 6. in both which our Translation keeps the
Hebrew Word.

II. It looks indeed like Ignorance, or
 Affectation in Translators, to have left se-
 veral other *Hebrew Words* in a version de-
 sign'd for the use of the People; nor can any
 reason be given why they should have
 done so in some places, whereas they have
 Translated them in others. Why, for ex-
 ample, should the *Geneva Version* have ren-
 der'd the Word *Mammon* by that of *Riches*
 in *St. Luke*, when it left it unexplain'd in
St. Matthew, as ours has done in both.
 And why should our Version, as well as
 that of *Geneva*, keep the *Hebrew Word*
Hosanna in the New Testament, since
 they render it in the Old Testament, *save*
 Luke 16. 9. 13. *now I beseech thee*. The plain meaning
 Matt. 6. 24. of *Mammon*, is *Riches*; of *Rakah*, *Cursed*
 Wretch; of *Belial*, *one that won't be Sub-*
 ject to any Law, and so they should be
 Translated too, if we would have the
 People to understand them. The same
 may be said of the Words, *Amen*, *Rabbi*,
Rabboni, *Abba*, &c. the meaning of all
 which is well known to the Learn'd, and
 should be so render'd in a Translation, that
 they

they may be understood by the unlearn'd also.

III. The *Geneva* Version might with as much reason have transcrib'd all the *Hebrew* words of the Old Testament, Levit. 16. 8. without explaining them, as it has done the word *Hazazel*. The *Samaritan* Version, and *Caldee* Paraphrase, being design'd for the Synagogue, might well keep it, as they have done several other *Hebrew* words, since they were very well understood by the *Jews*: But in one of our Western Versions this word can signifie nothing. It's true that Critics differ about the Origin of it, (2) and our Translators seem to have been somewhat in doubt as to its signification, since they have mark't it upon the margin. But from all that the Learned say of it, it plainly appears that it signifies *a thing far remov'd or separated from another*, which agrees very well to the Goat here mentiond, because it was to be sent *into the Wilderness,, to a Land* Lev. 16. 21. 22. *not inhabited, or to a Land of Separation*; and therefore our Translators have very well render'd it a *Scape-Goat*, and some (3) others the *Goat sent out*, or the *Goat sent to the Desert*.

IV. It's true there are some Readers and Writers too, who think nothing well said that's easily understood, and to whom things appear great and admirable, only proportionably to their Obscurity and confusion; as it happens commonly to every thing that's seen in Darkness and Night, which seems to be more great and considerable than indeed it is. But since the design of Speech is to express the sentiments of our mind, it must be highly injurious to the Sacred Writers, especially those of the New Testament, who have unfolded the Mysteries and Difficulties of the Law and Prophets, to imagine that they have affected an Obscure and Dark way of Speaking; They who were *the Light of the World*, and were expressly sent by God, to declare his Will fully and clearly to the Sons of Men. Whoever therefore is more in love with an Obscure and Barbarous Version, than with one that plainly renders the meaning of the Sacred Oracles, must have as false and ill-contriv'd a Judgment, as that Emperor, who admired the Obscurities of *Antimachus*, and prefer'd *Cato* to *Cicero*, *Cecilius* to *Salust* and *Ennius* to *Virgil*.

*Ælian in
Hædrian.*

Anno-

Annotations on Chap. I.

Justin Mart. Q. 10. ad Orthod. The- (1)
doret. ad Psalm, 110. 12. Hieronim, Ep.
 137. do render *Hallelujah* praise God. And
 the Jews when they speak of Singing
Hallelujah understand by it the 113, 114,
 115, 116, 117, and 118 *Psalms*. *Vid.*
Talmud. Tract. Pesack f. 117, 18. Mai-
mon: Abarbanel.

The Etymology which *Kimky*, *Poma-* (2)
rius and *Aquinas* have given this word, is
 uncertain, and contrary to the Rules of
 Grammar; making it a compound of
Aaz, a Goat, and *Azel*, put back; because
 the one is of the Feminine Gender, and
 the other of the Masculine. But 'tis
 certain that the Verb *Azal* signifies to
 put back or to remove, and that 'tis usual
 with the *Hebrews* to double the first Syl-
 lable of their Nouns to denote the Super-
 lative. The learned *Bochart* is of opini-
 on, that the word *Hazazel*, is the same
 with the *Arabick* word *Azazil*, which
 signifies separated or removed; And o-
 thers in fine think that the Goat was so
 called, from a Mountain of that name
 near *Sinai*, whither it was to be sent.

- (3) 3. As the *Septuagint*, *Symmachus*, *Aquila*, and the *Vulgar Latine*.
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C H A P. II.

That the threatnings of Moses and St. John, make nothing for a literal Version.

THose who stand up passionately for a Translation, which they call purely literal, *i. e.* which renders the Original Text *Verbatim*, ground their opinion on the words of *Moses* and *St. John* mention'd in the preceeding Chapter: But at once reading we may plainly see that, at most, they are only to be understood of the Copies of the Law and Revelation, that might be transcrib'd in their Original Languages, in which indeed no change or alteration could be made without the guilt of Forgery; which is look't upon as Crime in Acts of the least importance, and consequently must be Hainous and Sacrilegious with respect to the Sacred Writings. But certainly those

those who only reduce the expressions of the Original, to ways of Speaking that are common and intelligible in the Languages into which they Translate them, can't, with the least Shadow of Reason, be accus'd of this; otherwise we must never be allow'd to make an Author speak in any other Language than that in which he first writ.

The LXX. *Irenæus*, *Eusebius*, *St. Jerom*, *Rufinus*, *Valence of Antioch* and *Justinian*, have conjur'd those that should copy their Writings, to make no alteration in them; and yet I suppose that those who are for sticking so close to the Letter don't imagine, that those Writers, so famous for Learning and Judgment, were guilty of such silliness as to desire, that a Translator should use the same construction and turn in his Language, which they did in theirs; and truly had this been their meaning no man of Sense could much value or regard it.

I. But lest some lovers of Religion should still be so scrupulous as to think, that those words of *Moses* and *St. John* are not only to be understood of the Copies, but likewise of the Translations of those Books, They are intreated to take notice, that their Scruple is occasioned

oned by the too literal Translation of those places of Scripture, founded on some foolish Rabbinical Fancies, quite opposite to the design and meaning of the Sacred Writers. Those who are acquainted with the Stile of the Original of the Old Testament, which the New has imitated in a great many places, and particularly in this, know, that *to add to the Commandments of God*, or *to take any thing from them*, signifies to Violate them, by doing something they Forbid, or omitting something they Command to be done, as *Fagius* and *Grotius* have observ'd. This appears plainly from the words that immediately follow this Pro-

Deut. 4. 2. *hibition of Moses ; Thou shalt not add unto the Word which I command you, neither shalt thou diminish from it ; and then he subjoyns, That ye may keep the commandments of the Lord your God ; And yet*
12. 32. *more plainly and fully in another place, What things soever I command you, observe to do it, Thou shalt not add thereto nor diminish from it.*

*R. Levi.
 Coxri Pir-
 keh Aboth.*

The Jews themselves, who are but too much Wedded to the Letter of the Scripture, do observe, that this Prohibition is only to be understood of private persons, and not at all of those whom God had

had appointed to Interpret his Will; and that the same Grace and Spirit of Prophecy, which was given to the Prophets and Judges in *Moses's* days, was promised to them that succeeded him, and that therefore they not only had Power to Interpret the Law, but also to make new Statutes and Ordinances, as experience has likewise justified, since *Joshua* has added to those of *Moses*, the Prophets to both, and *Jesus Christ* to all.

II. These Texts then make nothing for such a Translation as those Gentlemen would be at; wherein the words should be set in the same Order they are in in the Original, nor indeed is it possible that the God of Order should Command a thing which could produce nothing but Obscurity, Confusion and Nonsense.

But why should we be more scrupulous in this matter, than the Prophets and Apostles; and *Jesus Christ* himself, who in citing the Writings of *Moses* do seldom or Deut. 6:13. never express his very Words, thinking it sufficient to give the true sense and meaning of them. Thus *Moses* Commands *to serve the Lord*, but our Saviour makes no Scruple to add the Word *only*, which is likewise to be extended to the

the Precept of Worshipping him as the Devil himself did acknowledge. Nay, it is sometimes absolutely necessary for making up a compleat Sense, to supply some Words which have gone before, or follow after. As when our Saviour says, *Be not angry with thy Brother without a cause*, and afterwards forbids to call him *Cursed Wretch* or *Rakah*, i. e. to give him ill, or reproachful names, it is plain that we are to add, *without a cause*. For our Saviour himself, whose life was a comment upon his Doctrine, was often angry, and treated the *Pharisees* and *Saducees* more than once with the worst of names, calling them *blind*, *fools*, *whited Sepulchres*, *Hypocrits*, and *Children of the Devil*.

III. The Apostle to *Timothy* says, that
 1 Tim. 2: 24. *Adam was not deceived, but the Woman*.
 Interpreters, to reconcile this with the story of the Fall, say, that *Adam* was not deceiv'd by the *Serpent* but *Eve*; or that the Apostle says, that *Adam* was not deceiv'd, because the Scripture makes no mention of it: As the *Rabbi's* were wont to say, that *Jacob* did not dye, because the Scripture, in speaking of his departure out of this Life, does not make use of the Word *Dying*, but of that of *expiring*, or *giving up the Ghost*. And

Heb. 7: 3.

as others think the Author to the *Hebrews* has said, that *Melchizedeck* had neither Father nor Mother nor Descent, neither beginning of Days nor end of Life, because *Moses* and the Prophet make no mention of them. But not to insist on those foolish Rabbinical Whymfies, we need but supply the Word *first*, which we find in the preceeding Verse, and all the difficulty will presently disappear, as *Drusus* has observ'd. The Apostle then plainly affirms, *That Adam was not first deceiv'd, but the Woman.*

Preterit. 13
8. p. 308.

IV. Sometimes we must bring back a Word, which is exprest in the end of a Verse or Sentence, and repeat it in the beginning. Thus we Translate the Words of *Solomon*, *A wise Son heareth his Fathers Instruction, but a Scornor heareth not Rebuke.* And those of the Prophet *Malachy*, *Who is there even among you that would shut the Doors for nought? Neither do ye kindle fire on my Altar for nought, where the words heareth, and for nought,* are necessarily supply'd in the beginning of these Texts, as our Translators have done, and put them in different Characters, to shew they are not in the Original.

Prov. 13. 1

Mat. 1. 10.

V. We

V. We find in all Languages, a great many ways of speaking, wherein some Words are suppress'd, which causes no difficulty in the Original, but cannot be Translated into other Languages, unless those Words are made up, without quite marring the Sense. The Apostles in *St. Matthew*, are forbid to provide *Shoes* for their Journey, but we must necessarily Translate *two pair of Shoes*, as in the beginning of the Verse they are forbid to have two Coats, for we find in *St. Mark*, that they were allowed to be Shod.

Mat. 10.
10.

Mark 6.
9.

VI. Besides it often happens, that an intire proposition must be supply'd to make up a compleat Sense, as *Glassius*, *Hipperius*, and others have observ'd. Thus some think that to compleat the Sense of *Rom. 5. 12.* these Words must be immediately Subjoined, *So also by one Man, Righteousness was brought into the World, and Life eternal by Righteousness; of which all are made partakers, providing they sincerely believe in Jesus Christ.* The beginning of the 16 Verse must also be supplied, thus, *The Gift is not as the Death, which came by one that Sinned.*

VII. A like supplement *Origin* thinks, should be added after, *Rom. 9. 23.* thus, *Can those Vessels fitted for Destruction say, God*

God has done unjustly by them? The Apostle to the *Galatians* says, *Brethren you have been called to Liberty, only use not this Liberty for an occasion to the Flesh; And the Psalmist, O ye Sons of Men how long will you turn my Glory into Shame?* where the Words *use* and *turn* are not in the Original, but are necessarily supplied to make up the Sense. And there is no Version but makes such Supplements, when there is but a Word or two to be added, to perfect the meaning of the Sacred Writers, without being afraid in the least of the Curses threatned against those who add to Gods Word.

C H A P. III.

That the Original is often so Figurative, that a Translator is forc'd, in many places, only to render the Sense and meaning of it.

THe learned are less apt to be deceiv'd, than the People, when they meet with improper and figurative expressions. They know there is sometimes a Transposition

position of Terms that must be replac'd
 in their natural order ; that there are
 Faults in some Copies which must be
 rectify'd ; That there are various read-
 ings, some of which, for several Reasons,
 are to be preferr'd to others ; *That* the
 different pointing of the same *Hebrew*
 word gives it quite different Senses ; That
 there are some propositions which seem
 Negative, which are to be taken Interro-
 gatively and affirmatively ; That there
 are some allusions to Uses and Customs,
 which explain the difficulties ; That there
 is a literal Sense and a figurative that must
 not be confounded ; That there are Ge-
 neral Expressions that must be understood
 with respect to the particular Subject to
 which they are apply'd ; That the Scrip-
 ture frequently accommodates itself to
 the current Opinions about natural things,
 without approving or confirming them ;
 That there are Parentheses that darken
 the Sense, unless they are more distinctly
 mark'd, than they commonly are in most
 Translations ; that there are ways of speak-
 ing of former times, of the *Jewish* Na-
 tion, and of the Eastern Countries, that
 must be adjusted to our Idea's ; That the
 different circumstances of the Subject,
 the Connexion with what goes before
 and

after, and the design of the Author, must often Determine the meaning ; That the signification of a *Hebrew* Verb quite changes, according to the Conjugation it is in ; and several other Rules, which are of the greatest Importance in finding out the true Sense of the Holy Scriptures. But the People, who are no less concern'd to know the Will of God than the Learn'd, don't understand many of those Rules, and therefore are always in danger of being deceiv'd, as long as the Translations continue as they now are.

I. It is true, there are few or none now a days so Gross, as to imagine that God has a Body ; tho' the Scripture attributes Eyes, Hands, Ears, Feet, Bowels, &c. to him. The *Jews* especially could not be mistaken in this Point, after the frequent Advertisements God had given them, of his being Immaterial, Spiritual and Invisible. But yet since the People are ready to receive wrong Notions by those figurative Expressions, and since our Language has Words in abundance to Express them in a proper Sense, it seems more reasonable that they should be reduc'd to their Natural Sense, than left in a Translation, and that when the

Original Speaks of God's Hand, it should be Translated God's Power; His Eyes, his Care, and Providence; his Mouth, his Order or Commandments; his Bowels, his most tender Compassions, &c.

Panim.

1 Sam. I.
18.

II. There are indeed some occasions, in which some of these Words cannot be kept without altering the meaning of the Text. The *Hebrews*, for Example, express the Words, *Face* and *Anger* by one Word. But a Translation can't keep the Word *Face*, where the Original designs *Anger*, without corrupting of the Place, and quite Marring the Sense. And therefore the *Geneva* Translation and *Piscator* had reason to render what is said of *Hannah*, in the *Hebrew*, *That her Countenance was no more*, by these Words, *And her Indignation continued no more*: which our Version has Translated, *And her Countenance was no more Sad*; by supplying the Word *Sad*, which is not in the Original. But this in my Opinion, is a little forc'd, and the other seems more easy and natural. Our Translators have render'd the *Hebrew* Word, by that of *Anger* in other places, as well as those of *Geneva*. As *Psal. 21 9. Thou shalt make them as a fiery Oven, in the day of thine*

rhine Anger ; and Jer. 3. 12. where God promises that he will not make his Anger to fall on his People. But in other places, they have render'd it by the Words Face, Countenance, Presence, where the Sense manifestly requires that it should be Translated by the Word, Anger. As Levit. 20. 6. The Geneva Version hath, I will set my Face against them that consult Deviners ; where our Version has exprest it ; I will set my Anger, &c. And thus it should have render'd it too. Ps. 9. 3. Mine Enemies shall perish by thy Anger, and not at thy Presence. Ps. 34. 16. The Anger (not the Face only) Of the Lord is against them that do Evil. Ps. 51. 9. Turn away thine Anger from my Sin. And 2. Thess. 1. 9. who shall be punished with everlasting Destruction, from the Anger (not Presence only) of the Lord and from the Glory of his Power. In all those places Anger is evidently understood, and so the Chaldee, Paraphrase and the Syriack and Arabick Versions have frequently render'd it.

III. The Scripture also sometimes expresses *Anger*, by a Word which signifies *the Breath of the Nostrils* ; because those that are angry, do commonly discover their Passion in this manner: But since

this Metaphor is not us'd in our Language, it can't be left in a Translation design'd for the People, without giving them notions different from those of the Original. And therefore our Translators, and those of *Geneva*, have very well express'd it, by the Word *Anger*, Deut. 29. 20. But there can be no reason given, why they should not have Translated it so in other places, where it certainly signifies the same thing: As *Exodus* 15. 8. *Psf.* 18. 15. *Job*, 4 9. in the last of which places, our Translators have express'd it by *Anger* on the Margin, tho' they have put *the blast of the Nostrils in the Body of the Text*.

IV. The Eastern Countries, whose Stile the sacred Writers, do frequently imitate, were wont to express every thing they would say, in bigg and swelling Terms, which seem to contain a peculiar Force and Emphasis when render'd Word by Word in our Western Tongues. But those who are acquainted with the Language of the *Levant*, do discover no such strength and Energy in them, because they knew the *Ideas*, which the Eastern Countries do annex to those pompous expressions. When they speak of the taking of a Town, or of some extraordinary

ordinary Calamity, they say that the Earth Trembles; that the Stars fall from Heaven; that the Sun is Darkned and the Moon gives no light, in a Word, that the course of Nature is wholly alter'd. Those and several other expressions of the same nature, are to be found in the Prophet *Isaiah*, who describes the Ruin of *Babylon*, after the most frightful manner imaginable; as if it should be raz'd to the *Is. 13.* Ground, and all its Inhabitants Massac- *6. &c.* cred by the *Medes*; and as if its Ruin was to be attended with the intire Destruction of Heaven and Earth. He uses almost the same Threatnings against the *Is. 34.* *Edomites*, and *Joel* against the *Jews*. But *Joel. 2.* we must not take them literally, for they *10.* were never accomplisht in the full extent of their natural signification. It seems therefore sufficient, for Expressing the meaning of the Prophets in those places, to say, *that fearful Calamities should come upon the King of Babylon, the Edomites and the Jews; and that they should fall into the Hands of their Enemies, who would have no Compassion on them; For this is all that the Eastern Nations, the Greeks, Latins, and the Arabians even at this day, do mean by those high and lofty Expressions. Plato, Homer,*

and *Attcius* in *Cicero*, describing the Calamities of their time, say, that they believ'd, *there was no more Sun in the World*, and the *Arabians* yet, when they

- (1) Speak of a considerable Misfortune befall'n a Man, say, that *his Heaven is fallen to the Earth, or turn'd to Earth*: As may be seen in *Maimon*, *Grotius* and others. The same Expressions are found also in several other places of Scripture.
- (2) From those Examples it plainly appears, that we cannot Translate the Ways of Speaking, borrow'd by the Sacred Writers from the Eastern Nations, Word for Word, without raising in the Readers Head, different notions from what the Text designs.

Moreh.
Nevoch.
P. 2. C.
29.

' But here it may not be amiss to set
' down the Reason given by *Maimon*, for
' those big ways of Speaking us'd by the
' Prophets. As *Isaiah* (says he) Speak-
' ing of such as have been Conquer'd;
' says, That their Sun and Moon have lost
' their Light and are chang'd into Dark-
' ness, so he says also of the Conquerors,
' that their Sun and Moon increase their
' Light: For experience, proves that the
' Eyes of a Man in great Misery grow
' dim, and don't see the Light in its full
' Splendor; because the Optick Nerves
are

are weakned and opprest by his want of
 Spirits, and the multitude of Vapours
 that arise to the Head, by reason of his
 grief and anguish of Spirit. Upon the
 contrary when by Joy the Soul is in-
 largd, and the animal Spirits are con-
 veyed in abundance to the Organs of
 seeing, the Sun and Light appear grea-
 ter and brighter than they did before.

'Tis according to this principle that ^{Nizzak} P. 3.
Kimki, Abarbanel, and Lipman do explain,
Isaiah 30. 26, Moreover the Light of the
Moon shall be as the Light of the Sun, and
the Light of the Sun shall be seven fold as
the Light of Seven days, in the day that the
Lord bindeth up the breach of his People,
and healeth the stroke of their Wound.
 Which Words they take to be a parabo-
 lical Prophecy of the Prosperity of the
 Jews, under the Reign of *Hezekiah*; ^{Esther. 3:} 17.
 Light representing Prosperity, and a- ^{Isa. 60.} 20.
 bundance; as Darkness does adversity ^{Joel, 2.} 20.
 and want.

V. *Isaiah* Speaks also of a New Hea-
 ven, and a New Earth, which has made
 a great many break their Heads, to find ^{Isa. 51.} 16. 65.
 out the manner how the World shall be ^{17. 66.} 22,
 destroy'd and renew'd. The most of In-
 terpreters do understand of the New Hea-
 ven, of the Happiness of the Blessed after
 Death.

(3) Death. But *Junius, Hakspan, Calixtus, Wagenzecl, &c.* after *Maimon* and *Lipman*, have observ'd, that 'tis usual with this Prophet to mark the great Events that happen in the World, by such Ways of Speaking; and particularly such as concern the Church; and that to *Create a New Heaven*, in the Stile of the *Jews*, is to establish a New Kingdom. This Expression therefore signifies only, the Ruin of the Enemies of God's People, and the re-Establishment of the *Israelites*, and especially of the Church, in a better Condition. And in this Sense too, 'tis to be taken in *St. Peter*, and *St. John*. Thus

2. Pet. 2.
13.
R. 21. 1. then it seems it should be Translated, or the Ambiguity might be remov'd by inserting the Particle, *as*, which the Translators have not scrupled to do in other places.

Michlol.
Joph's.

VI. The *Jews* observe farther, that when the Scripture speaks of the last days, it is to be understood of the days of the *Messias*: And thus it seems this Expression should be render'd, *Acts 2. 17.*
1. *Tim. 4. 1. Heb. 1. 2. &c.*

VII. We must likewise have recourse to the Ways of Speaking amongst the *Jews*, to understand, that saying of our Saviour, that *one Foot or Title shall not pass*

pass from the Law, &c. For 'tis certain that (4)
several Letters, and some whole Words
of the Old Testament, have been lost
by the negligence of Transcribers.

It must therefore be granted, that our
Saviour meant no more by this Expres-
sion, than that he was so far from de-
signing to abolish the Law, as the Jews
falsely accus'd him, that on the con-
trary, he prest the observation of it
more strictly, than the severest Doctours
of the Jews; who have made no scruple
to say, that *a letter should rather be blotted* Talmud.
out of the Law than that Gods name should Massech.
be prophaned, or as they say a little af- Jebamoth.
ter, That one may, nay should, take a c. 3. f. 79.
letter from the Law (that is, violate one P. 1.
of its precepts) if it tend to the publick
sanctifying of God's name. Their mean-
ing is, that the Law should give place
to the Law i. e. in their Stile, That
the Commandments which immediate-
ly regard God, should have the pre-
ference of those which regard our
Neighbours, or our selves; which they
also express thus, *That the second Ta-*
ble should yield to the First. This may
be seen explain'd at large, by *Manassch* Conciliat.
Ben Israel. p. 147.

The

C. 6. 7.

Pref. 3.

Comm.

Mas. c. 13.

The *Jews* are so far from imagining that there is no alteration happened in the letters of the Sacred Text, That the *Talmudists* acknowledge XII different Readings, and the Author of *Sopherim* almost 200. *Elias Levita* has counted 148. *Buxtorf* has remarkt 1014 without reckoning those of *Daniel*, which are often repeated in *Ezekiel*. Father *Morinus* has observed 1200 in the great Bible at *Venice*, and the *Mazorets*, besides the foremention'd, have remarked more than 200 differences betwixt the *Mss.* of the Eastern and Western *Jews*, tho' they have not put them on the Margin of their Bibles, as they have done their other *Scrupulous* observations. And there are at this Day more than 200 places wherein the Bibles of the Eastern and Western *Jews* do differ; yet they don't accuse one another of corrupting the Text: And the Bibles of the *Spanish Jews* are more correct than those of the *German Jews*, and yet the former don't reproach the latter on this Account; because they suppose it has happen'd by the fault of *Transcribers*, rather than by any *Malice* or *Design* in them.

But

But however that be, the *Jews* when they use this expression, *That one God can't be blotted out of the Law*; they are not so gross or superstitious, as to think that 'tis impossible to blot that Letter out of the Law; for they must and do (5) confess that this has actually happen'd. They only mark by this way of speaking, the exact obedience that is to be given to the Law. And this is sufficient to let us see in what Sense it has been used by our Saviour, and how Justly he applies it to the design of his Ministry, which tended much more to enjoin Obedience to the Divine Law, than the precepts of the Strictest Doctours of the *Jews*.

VIII. Christ Represents the Queen Mat. 12. of the South coming from the uttermost 42. parts of the Earth, to hear the Wisdom of Solomon. But the Situation of *Sheba* in *Arabia*, whence that Queen came, will not allow us to take those Words in the Strictness of the Letter, and shews the meaning of them to be, *That she came from a far Country*. And it seems the like restriction should be made in those Words Rom. 10. of St. Paul, *Their sound went into all* 18. *the Earth, and their Words unto the End of the World*; for it is not very probable

ble that the Ministry of the Apostles should have made the Gospel known, in an absolute Sense over all the Earth.

I will cry unto the Lord, says the Psalmist, *from the ends of the Earth,* i. e. from places distant from Jerusalem whither his Enemies had forc'd him to fly. And the same expression is taken in the same Sense, in several other places of Scripture.

All that a Translatour is oblig'd to do in such Cases, in my Opinion is this. If the figures he meets with in Scripture are strange and unknown in the Language into which he Translates, he should content himself with only giving the Sense of them: But if they are commonly used and understood, he is to stick as near as possible, to the phrase of the Original. A Translatour is likewise oblig'd to stick to the Original as much as possible, in rendering those Texts of Scripture that treat of matters of Fact, wherein the conduct of God and our Blessed Saviour, are particularly describ'd; because we have not proper Words in our Western Tongue, which answer precisely to the meaning of those of the Original, unless we should make a Paraphrase in stead of a Translation.

IX. But

IX. But there are several ways of speaking besides them already mention'd, that must not be render'd according to the letter of the Original. Our Translation says, *that there is none* ^{Rom. 3. 9.} ^{10.} *Righteous, no not one. There is none that understandeth, there is none that seeketh* ^{Pj. 14. 3.} ^{53. 4.} *after God, &c.* which the Apostle Paul cites out of the Psalms. But those Words give too general a Notion of the corruption of Men, and are contrary to the design of the Spirit of God, if taken in a Strict universality. For David speaks in those very Psalms of God's people, and the Scripture gives the Character of Righteous, to several in all Ages; as to *Enoch, Asa, Job, David, Josiah, Zachariah, Elizabeth, &c.* This (7) St. Austin and several Modern Divines do acknowledge; and they observe further that most of those disorders, do regard the *Pagans*, and some particular *Jews*; and that all that can reasonably be concluded from them is, that in comparison of the wicked, the number of the Righteous was inconsiderable. The universality therefore of these expressions (8) is to be restricted by inserting the Word *almost*, and then the Words will run thus. *There is almost none that doth good, &c.*

X. A

X. A like way of speaking, you find employ'd by *Moses* of those that liv'd before the Flood; of whom he says, That *Gm. 6. 5. every imagination of the Heart of Man was Evil, and only Evil continually, and that all Flesh had corrupted their ways*; which likewise must be understood to admit of a limitation. For besides that *Noah* had got from God himself the Character of a Righteous Man, even the worst of men sometimes have good thoughts; and those Checks of Conscience which the most profligate Sinners feel, Condemning their wicked ways and confessing they deserve severe Punishment, are to be look'd upon as Sentiments pleasing, and acceptable to God. And further that this is not understood of all Men in general is clear, because he mentions the Sons of God, or of the Soverains i. e. the posterity of *Seth* according to the best Interpreters, whom he sets in opposition to the Sons of Men i. e. the common sort of Men. So that the Words seem to admit of this Translation that the *Imaginations of the Hearts of those common sort of Men were for the most part Evil.*

There is no reason we should be more rigid here, than we are when we find the like expressions in other Authors. *Sophocles*

phocles says that *there was no Justice in* (9)
the race of men that liv'd in his time.
And *Theognis* that *none had any veneration*
for the immortal Gods, and that *the race*
of pious men was quite perish'd; tho' in the
mean time he exhorts the vertuous to per-
severe in their Vertue. *Seneca* affirms that
Virgil had cause to say, that *Fidelity*
could not be secure any where; and *Ovid*
to assert that *the fury Erynnis reign'd over*
the whole Earth, and that all men had
conspired together to commit nothing but
Villany; And *Menander* that all, with-
out excepting man or woman, young or
old had associated themselves to do mis-
chief. You may find the same descrip-
tions in *Ovid* and *Medeas's* discourses of
them that liv'd before the deluge; and
yet in them also you will find the Elogies
of several good Men, and Hero's, re-
markable for probity and virtue. Such
expressions therefore should not be prest
too far, nor made use of to prove an
absolutely universal corruption, unless
we think a Text or two of this sort,
should cancell a great many others which
render to good men their just and de-
serv'd praise.

XI. We must likewise qualifie a lit-
tle what the Apostle says, that *he who*
plants

plants and he who waters is nothing, that he is nothing without Charity, that he who thinks he is something, whereas he is nothing deceives himself: and what our Saviour says to his Disciples, Without me you can do nothing: And all Interpreters grant their meaning to be, that he that plants and he that waters is nothing in Comparison of God, who makes the plants to grow; that without Charity He should be of no Value in the sight of God, &c.

XII. Our Translation and several others make the Apostle say That an *Idol is nothing*. And the Papists don't fail to infer from this that they are no Idolaters, because their Images are, and represent something that's real, whereas the Idols of the *Pagans* represented but bare imaginations that had no existence. But neither the Versions nor inference are Just. For their Idols were real and visible, and the most of them represented real and visible beings, such as the Sun, Moon and other Creatures which the *Pagans* had Defied. That expression then only signifies that an *Idol has no Virtue or Power*; and so it should be render'd.

XIII. All the Translations have render'd, Word for Word, the unanimous agree.

agreement which *Moses* observes to have been between those who liv'd in *Nimrod's* days, to build the Tower of *Babel*, as if they had all spoke the same Language. Tho' this Phrase, to be of one Speech, signifies to be of one Mind or Opinion, as the *Geneva* Version and ours render it; *Joshuah. 9. 2.* They gathered themselves together, to fight with *Joshuah*, with one accord. The same amendment must be made, *1 Kings 22. 21.* Behold now the Prophets unanimously Prophecy success to the King, and *Isaiah 19. 18.* In that day five Cities of the Land of *Ægypt*, shall be of one accord, with the Inhabitants of *Canaan*, and not, shall speak the Language of *Canaan*, as most Versions render it.

Annotations on Chap. III.

- Maimon, Moreh Nevoch. p. 2. c. 29. Jos. (1)*
Mede in Apocal. Grotius ad Mat. 24. 27.
29. Hackspan. Not. ad Is. 30. 26 and 65. (2)
17, Lightfoot, &c. Deut. 32. 22. 23. (2)
Jerem. 4. 23. 24. Is. 13. 10. and 24. 4. 19.
20. 23. and 65. 17. Matth. 24. 27. 29. (4)
2 Pet. 3. 10. Revel. 6. 12. 13. 14. Ju-
nius Parall. p. 584. Calixtus. Tract. de
Supr. Jud. p. 147. Hackspan not. ad Is.
 D W.

Wagenzeil not ad *Nizzak*. p. 3. after *Maimon.* and *Lipman*. See in the Original.

(4) *Juges* 20. 13. 2 *Sam.* 16. 23. 2 *Kings* 19. 37. *Jeram.* 31. 38.

(5) *Nehem.* 12. 46. 1 *Samuel.* 20. 2. 2 *Sam.* 22. 8. In all these places the Letter *Jod*, is lost, not to mention a great many other Letters that are wanting, or that are so strangely alter'd, that he must be thoroughly Wedded to the Whimsies of the Rabbi's that looks for any other Mystery in them, than the Negligence of Transcribers. There is not one Vowel in the Seventh Chapter of the Numbers from the 19 Verse, to the 83

Psf. 22. 29. 46. 9. 48. 10. *Isa.* 41. 9. (6) *Jer.* 16. 19. *Acts* 1. 8. 13. 47.

(7) *August de Civ. D. l.* 16. c. 21. and T. 7. contra *Pelag.* p. 1039. *Luther, Erasmus, Hackspan, Glassius, Ainsworth, &c.*

(8) The *Psalmist* himself confesses, *Pf.* 116. 12. that 'twas in his hast (i.e.) when he was touch'd with a Passionate resentment of abounding Wickedness) that he said *All Men are Lyars*. And 'tis evident from all the Apostles discourse *Rom.* 5. 4. &c. that it was not his intention to Pronounce those expressions in an ab-

absolute Sense, but only to teach us that God is so essentially *Truth*, that all Men in Comparison of him, are *Lyars*. See *Ainsworth* on Numb. 11. 5. *Gataker* advers. c. 18. *Hammond* in Rom. 3. *Muis*, *Cajetan*, *Calvin*, *Bucer*, *Luther*, *Erasmus*, &c.

(9)

Shopocles apud *Stob.* Serm. 2. *Senec.* Quest. Nat. l. 4. & de ira l. 2. c. 8. *Med.* Ver. 531. *Ovid* describes the Corruption of those that liv'd before the Flood thus ;

— De duro est ultima ferro
Protinus erupit venæ peioris in Ævum
Omne nefas, fugere pudor verumq; fidesq;
In quorum subiere locum, fraudesq; doliq;
Insidiæq; Quis Amor Sceleratus habendi.&c.

CHAP. IV.

Of the Fate of those that have hitherto attempted to better the common Translations.

THe providence of God has, from the very first Ages of Christianity, rais'd up to his Church learned Men,

D 2

who

who have applied themselves to correct the faults of the Original, and Translations of the Holy Bible. *Origen* became Famous in the East for this kind of Study; and *St. Jerom* followed his Example in the West, correcting the Latin Bibles, that were then in use: and Pope *Damasus*, who knew his Learning, engaged him to revise the Latin Version of the Gospels, which was then in a pitiful condition. This undertaking seem'd bold, and above the capacity of a private Person, who could not, without incurring the Envy and hatred of a great many, take the Freedom to Censure Books, Universally approv'd and Receiv'd.

*Pref. in E.
van. ad
Damas.*

In effect, tho' this work was not only useful, but also absolutely necessary, yet, 'twas dangerous to attempt the reforming of Errors, which length of time had in a manner authoriz'd. 'Tis a pious labour, says *St. Jerom*, but 'tis likewise a dangerous presumption, that he who should be Judg'd by every one, should take upon him to be every ones Jugde, to change the Language of the Ancients, and bring back the World, already grown old, to the first Lessons of Children. For, What person soever, whither ignorant or knowing, that takes

‘ takes this Book, and finds it differ from
 ‘ that which he learn’d, will not instant-
 ‘ ly cry out, that I am guilty of Forge-
 ‘ ry, and Sacrilege, in having dared to
 ‘ add to the Sacred Writings, and to
 ‘ change and correct them?

Nevertheless, seeing himself supported by a *Pope*, and being besides persuaded, that the Latine Versions, which were then Read in the West, were very defective, He chose rather to expose himself to the calumnies of the ignorant multitude, and to pass for an Innovator, and for a Forger, than to be wanting to his Duty.

Asthis enterprize of St. *Jerom*’s was bold, and that he was not only contented to give a new Translation of the Bible, but also often takes notice of the Faults of the Septuagint, several opposed themselves to his design. St. *Austin*, who did not approve of a new Translation of the Old Testament, from the Hebrew, and believ’d that *that* of the LXX was immediately inspir’d, thought it impossible that St. *Jerom* should have better Success than the Translators that went before him; and signifies to him, how much he was astonished at his undertaking. Nay farther, he us’d all his endeavours to take him off from it, and

Epist. ad Hieron. 10. 19. 86.

prohibited the use of his Version in all his Diocese.

Invectiv. l. 2. *Ruffinus* went much farther, and accus'd St. *Jerom* of having scandalis'd the whole Church, by attempting to introduce *Judaism* into it; of having intirely chang'd the Scriptures, and acting as a *Jew* and *Apostate* in his Translation. In fine, the latter went so far, that St. *Jerom* was oblig'd to soften his Stile, and, after he had call'd his Censurers *Dogs* and *Asses*, to Write Apologies in defence of so useful and necessary an Innovation.

Ep. ad Marcellin. l. 2. He complains that he should have been accus'd, for the good service he thought to have render'd to his Country-Men, by endeavouring to encourage them to instruct themselves in the knowlege of the Holy Scriptures; telling them withal, that, even the *Greeks*, tho' they had the Version of the LXX, made no scruple to Translate his Latin Version into their Tongue: And if we may believe *Genebrard*, *Sophronius* had Translated it into Greek.

He was charg'd above all, with endeavouring to discredit the Version of the LXX, which all Christians had in great Esteem and Veneration: To which he

he often Answers; that he had no mind ^{Prof. in Job}
 to lessen ' its Authority, and that he ^{prol. Gale-}
 ' acknowledg'd it to be divine. I am ^{at.}
 ' forc'd, says he, in every Book of the
 ' Scriptures, to answer to the Calumnies
 ' of my Adversaries, who accuse my
 ' Version as being a Censure of the Sep-
 ' tuagint. Be it known to my *Dogs*, that
 ' I have undertaken this Work for the
 ' Instruction of the People, without any
 ' design of blaming the ancient Version.
 ' And in another place; This work is
 ' indeed dangerous, and expos'd to the
 ' *Barkings* of my Calumniators, who
 ' alleage that I bring *in* my Translation,
 ' in place of the Antient, with no other
 ' design, than to blame the Septuagint,
 ' How then do I condemn the Anci-
 ' ent Translators? By no means; but
 ' I labour in the House of the Lord,
 ' treading in the footsteps of those that
 ' went before me.

But notwithstanding all these pro-
 testations, *St. Austin*, who was other-
 wise his Friend, disapproved his
 undertaking, endeavour'd to take him
 off of it, and would never allow
 to have his Version read in his Di-
 ocese, as has been observ'd already.

Apparat. p.
355. 6.

But he was no sooner dead, as *Serrarius*, *Walton*, and others observe, than his Translation acquir'd Authority, and was receiv'd by the most part of the Latins, who acknowledg'd its faithfulness, and conformity to the Original Hebrew; yet so as the Ancient Version, was also kept to the time of *Gregory the Great*, who in his Studies made use of both, as he himself tells in the end of a Letter directed to *Leander*; tho' he prefers *St. Jerom's* Version to the Ancient, declaring that it was more exact, and that whatsoever it taught was to be believ'd.

L. de Script.

This Translation prevail'd at length by degrees, rather by a tacit consent of the Latin Church, than by any Decree of Councils or Popes. For tho' *Hug. de St. Victor* affirm, that the *Latine Church* did Authorize the reading and publick use of it, yet he cites no Decree to that purpose; and *Erasmus* Challenges *Dorpius* to produce any Synodical Act, wherein it was approv'd; Tho' *Anselm*, *Bernard*, and others, cite and explain it in their Writings.

Ep. ad Dorpi.
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Santes Pagninus having imitated *St. Jerom*, by giving a Translation of the Bible from the Hebrew, in the middle of the last Century, met almost with the same

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same reproaches, from *Mariana the Jesuit*, and from *Genebrand*, tho' the Popes, *Leo the X*, *Adrian the VI*, and *Clement the VII*, had back'd it with their Authority.

Nor did *Erasmus* meet with better treatment, upon the account of his Version of the New Testament according to the Greek, from *Martin Dorpius* at *Lovain*; from *Edward Leigh* an *Englishman*, from *James Stunica* a *Spaniard*, and from *Peter Sutor* a Divine of *Paris*, notwithstanding it had the Approbation of *Pope Leo the X*, and that it had escap'd the Censure even of the *Spanish Inquisitors*.

The Translations of *Junius*, and *Tremellius*, and *Beza*, were no better receiv'd at first, in several places. Our *English* Divines prohibited the selling of the former, unless their Censure thereof was bound in with it, which bore, that it was not to be look'd upon as an exact *Version*, but as a *Paraphrase*; and that the *Annotations* on it were to pass only for the Opinions of Men, where there were several things not to be approved. This Censure past at *London*, in the Year 1593. *Beza's Version* had much the same fate. In fine, every one knows, how the *Archbishop* of *Paris*, and the *Jesuits* proceeded
against

against the *Gentlemen of the Port-Royal*, for having dar'd to Publish a Version of the New Testament according to the Greek, in the year 1667.

Nevertheless Justice has been done at length to all those Versions ; and it has been acknowledg'd, that the amendments and alterations which they had made according to the Original, were not only useful, but also absolutely necessary. Which gives Ground to hope, that it would still be acceptable to endeavour to give a more exact Translation of the Bible, than any that has hitherto appear'd. And indeed it were to be Wish'd, that those who are in Power, did imploy Men of true Learning and Solid Piety, Free from Bigottry and blind Zeal, in so noble and necessary a Work.

C H A P.

C H A P. V.

Of the necessity of Revising and Correcting the former Translations, and that a Translation is rather to keep to the Sense than to the Letter.

ALL the *Jewish* Versions of the Old Testament have this Defect, that by keeping too close to the Letter of the Original, it is almost impossible to understand them. Nay, the Generality of Christian Translators have likewise fallen into the same fault, even with respect to the New Testament, which they have often made to speak *Hebrew* and *Greek* in their own Language, sticking sometimes by the very Etymologies of Words, without considering, that it can be only excusable in School-boys, to Translate after that manner.

It must certainly be acknowledg'd, that every Language has its particular Graces and Proprieties, and that the Eastern Tongues especially, whose Stile the Greek of the New Testament has in many

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ny places imitated, have ways of expressing, which are relative to the Manners and Customs of the *Levant*, that would be Silly and Ridiculous, if they are not rendred according to the Analogy and Resemblance which they have with the Languages into which they are Translated: Because it seldom happens, that two Languages do agree in their Turn and Phrase, and that so a too literal Translation, would be so far from expressing the Sence of the Original, with that force and purity in which 'twas first Writ, that it would quite disfigure it, rob it of its true Ornaments, and make it speak oftentimes the quite contrary of what the Author design'd.

Indeed, a literal Translation of the Bible might be of some use to them that would learn the Hebrew, and the Language of the Synagogue, which the Authors of the New Testament spoke, because they render the *Hebrew* or *Syriack* Word for Word. This is the only reason that *Pagninus* gives in the Preface of his Version, for having taken this method of Translating, and 'tis indeed the only pretext that can be alleag'd for it. But a Version should not propose to it self to teach its Readers the Language
of

of its Original: There are *Grammars*, and *Dictionaries* enough, appointed for that purpose: Its principal design should be, to make them understand the meaning of its Authors, otherwise it will unavoidably fall into nonsensical Rhapsodies, and give occasion for Wild and Extravagant Fancies.

St. *Austin* relates a remarkable Story to this purpose. He was Preaching on a certain occasion, on *Mat. 11. 22.* which Serm. 8. de verb. Dom. sec. Matt. the Vulgar Latine renders, *I confess to thee O Father*, &c. and he had no sooner read the first Words of his Text, than his Hearers fell a beating of their Breasts according to the custom of those that confess their Sins in his time; which gave him occasion to blame them for having taken too much notice of the Words, without considering their meaning; telling them they were Words of Thanksgiving in this place, being express'd by Our *Blessed Saviour*, who had never Sin'd, and De vera Rel. c. 50. consequently, had no need of Confession. The same Father often acknowledges, that Christians are indispensibly obliged, to instruct themselves in the true Sense of the Scripture Phrases, and to bring them to ways of speaking us'd in their Mother Tongue; because all Languages

guages have particular forms of expression, which seem Ridiculous when Translated into other Languages.

Ep. Ad
Pamachum
Ep. ad
Sun and
Faetel.

St. Jerom was so fully convinced, that the perfection of a Translation consists, rather in the conformity of the Sense to that of the Original, than in a conformity of Words and Phrases, that he not only confesses he had chiefly us'd the former in his Translations, but also Solemnly declares he did not much regard the latter; according to the Example of Cicero, in his Translations of the *Protagoras* of Plato, the *Oeconomicks* of *Xenophon*, and of the two fine discourses of *Eschines*, and *Demosthenes* against him. But last the Example of Cicero should be rejected by his Adversaries, he adds, that *Hilary* the Confessor had follow'd the same method in his Translations of several *Homilies* on the *Book of Job*, and of several Treatises and Sermons on the *Psalms*, from Greek to Latin. This method of keeping more to the Sense, than to the Words, in Translating the Holy Scriptures, seem'd so essential to this famous Interpreter, that giving his opinion on this Subject to *Sunia* and *Fratella*, he repeats again, That it was the chief business of a Translatur, to render the turns and

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and proprieties of a Strange Language, ^{Pres. in} in the most clear and exact expressions ^{Ens. Chron.} of his own, as *Cicero*, *Terence*, *Plautus* and *Cecilius* (the most Learned of their Age) had done in their Translations from Greek to *Latine*; And in another place he tells us, that 'tis difficult to give Translations the Graces of their Original, and that when they are rendred Word for Word, they are in many places Barbarous and Ridiculous.

Baronius speaking of the LXX, observes, that tho' they had design'd to Translate the *Hebrew* into *Greek*, Word for Word, they could not have done it; there being in the *Hebrew* several Words, which can hardly be so well express'd in ^{adps. 95.} *Greek*, by a whole Sentence: and ^{10.} *Genebrand* remarks, that the method of Translating among the Ancients, was, to insert several Words, to render the Sense more clear. Thus *Jonathan*, *Onkelos*, and almost all Versions; have put in several Words to make their expressions more intelligible: To this it may be added, that the Apostles themselves, in their Citations out of the Old Testament, keep more by the Sense than by the Words, yet so as they cannot be accused of having alter'd the Original.

nal: For, since Words are the Interpreters of our thoughts, and the only mirror in which they can be represented, it cannot it be deny'd, but that he who expresses ones thoughts best, is the most faithful Interpreter, whatever dress he puts them in. Which makes the Learned *Serrarius* acknowledge, that the best way of Translating one Language into another, is, to keep close to the Author's meaning, whether one Translate Word for Word, or otherwise, adding and taking away something, by way of Paraphrase, according to the design of the first Author, always taking notice of Things, Persons, and Circumstances.

But not to insist any longer on the Authority of those great Men, it is most evident to any considering person, that there is an indispensable necessity of keeping more to the Sense than the Words of the Original, if we would avoid several Errors, prejudicial to Religion and our own Happiness. Lawyers affirm, that the Knowledge of the Law do's not consist in knowing the Letter of the Law, but its meaning; because the design of the Law-giver is more to be consider'd, than the Words in which the Law itself is express'd; which may with much more reason be said of the Holy Scriptures.

C H A P.

C H A P. VI.

That the Translations by sticking too close to the Original, and likewise by going too far from it, have multiply'd the Controversies, and given occasion to several foolish and superstitious Fancies, and dangerous Errors.

THe Jews, and those that are for Translating all according to the Letter, have fallen into such Ridiculous, Fopperies, as excite the scorn, or compassion of all who are Masters of the least reason. St. Jerom observes, that the superstition of their *Phylacteries*, owes its rise to their having taken literally, the Commandment which God had given them, *to bind his Laws for a sign on their Hands, and to have them as frontlets between their Eyes.* i. e. to obey them, and to keep them in continual Remembrance. But the literal Interpretation which the *Pharisees*

*Comment ad
Mat. 23.*

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risees

A P.

risees, (who on other occasions were but too much given to Allegories) have put on the Words, made them believe, that they contain'd an exprefs precept of writing on a Piece of Parchment, with a great deal of Formality and Ceremony, some Verses out of *Exod.* 13. and *Deut.* 11. and thereafter to bind them to their Forehead and Left Arm, with great Devotion: So that those who carried them most frequently, were look'd upon as most Religious, tho' at the bottom there is nothing more Superstitious or Ridiculous.

II. It were to be wish'd that the *Jews*, and some, even of the most learn'd among Christians, did only stick to the Letter when it is exprefs and plain; and that they did not shew their Weakness in this respect, even when the Words of the Original say nothing like what they would have them signify. Every body knows the Childish and Superstitious Scruple of the *Jews*, of the *Greek* and *Latine Fathers*, and of several *Modern Divines* as to the Name *Jehovah*, which they thought was unlawful to be pronounced, because they read in their Translations, *that the Son of the Israelitish Woman, had pronounc'd the*
Name Jehovah, and that he that did Pronounce
the

Levit. 24.
11. 16.

the Name Jehovah, should be surely put to ^{Tr. San-}
Death. The Jews do aggravate this ^{hed r.c. 4.}
 threatening, excluding from Life Eternal, ^{f. 90.}
 any that shall be guilty of that pretended
 Crime; and 'tis in Consequence of that
 Law, that they call this Name ineffable,
 and that they read *Adonai* or *Elohim*, in
 all the places where the Word *Jehovah*
 is found.

But, besides that they make no Scruple
 to Pronounce those two other Names of
 God, which they pretend to be Synoni-
 mous, or at least equivalent, to that of
Jehovah, they charge God with making
 a Law, directly contrary to that which
 he gave the *Israelites*, when they were to
 expiate the Guilt of a Murder committed
 in the Field by an unknown Hand. For
 he expressly orders the Elders of the
 next City, after some Ceremonies pre-
 scrib'd to them, to say, *Jehovah be mer-*
ciful to thy People Israel: and he Com- ^{Deut. 21.}
 manded the *Israelites* several Ages after ^{8.}
 to Swear in these Words, *as Jehovah* ^{Jer. 4.2.}
liveth.

But, that which evidently shews the
 Folly and Superstition of not Pronoun-
 cing the Name *Jehovah* is this; That
Drusus and others, who have such an a-
 version to the Pronouncing of it that, but

of contempt, they give the Name of *Jehovists* to those that pronounce it, yet, don't Scruple to Pronounce several Words, which are compounded from it. *Ludo-*

(1) *vicus Capellus* Confesses besides, that it may be read *Ex. 6. 3.* because that name is there distinguish'd from all the other Names of God. *Amama* excuses those that Read it, providing they believe the *Vowels* of the Name *Jehovah* are its proper *Vowels*; and 'tis generally acknowledg'd by the *Jews*, according to *Maimonides* that the Priests might Pronounce it in the Sanctuary, with a high Voice, in the Presence of all the People, at the publick Benediction, where it several times occurs.

Antibar P. 332.
Moreh. Nevoch. P. 1. C. 61.
Numbers 6. 23. 24.

But this dispute might soon be put to an end, and those Superstitious Scruples might soon be dissipated, by the exact consideration of the *Hebrew Word*, which they Translated to Pronounce. For it Properly signifyes to Pierce, and Metaphorically, to Curse or Blaspheme (because those that Curse do in a manner pierce one with their Spiteful Tongues) as our Translation, and some others have very well render'd it, *here and elsewhere*. Why should not we then retain the innocent Pronunciation of the Name *Jehovah*, or at

(2)

at least, of some Word equivalent to it, such as that of *God* (which *St. Paul* imploy^{Rem. 3. 4.} in citing *Gen. 15. 6.*) rather than follow a Superstitious Opinion, founded only on a Mis-Translated passage of Scripture, and the Fancy of the *Masorets*.

III. There is nothing more Ridiculous, than to keep in a Translation the last Letter of the *Hebrew Alphabet*, and to express it afterwards by its Pronunciation, as if the People knew it, or had any notion of it. We might with far^{Ezek. 9. 4.} more reason, put all the *Inscriptions* that are spoke of in the Old Testament, in *Hebrew Characters*, because they were Commanded to be writ in *Hebrew*, and not in any other *Language*. But that which quite ruins this Rabbinical Fancy, is; that, in all the *Old Testament*, we don't find a Letter imploy'd to express its own *Figure only*; so that *Thau* do's no more signify a Hebrew T in this place, than *Vau* do's a Hebrew V in the Books of *Moses*, as *D. Koning* has observ'd. 'Tis therefore needless labour to break our Heads, to find out what this Letter signify'd; and the Opinion of *Kimki*, and his *Masters*, viz. that the Angel *Gabriel* had writ it with Ink upon the Forehead of the Godly, as a presage of their Eternal Happiness

- ness, and with Blood on the Forehead of the Wicked, to preiudge their Eternal Damnation, is as Childish and Silly, as the Senieles *Grammaticism* which 'tis built upon. Nor is that of several *Fathers*, and some *Modern Divines* lets Chimerical and Fcolish, viz. that the Ancient *Thau* of the *Hebrews* was like to the *Tau* of the *Greeks*, or *T* of the *Latines*, which represent the Figure of the Cross. For *Isaiah* do's not say, *That God Commanded a Cherubim to set the Letter Thau upon the Forehead of the Men, that sigh'd and cried for all the Abominations that were done in Jerusalem,* but to set, or mark a mark on them, as our Translators, and several others have very well render'd it.

(5) IV. All the *Versions* have almost committed the same Fault, in Translating, *That God had put a mark on Cain, lest any finding him, should kill him,* tho' the Original say's no such thing, as the LXX have observ'd, who render it very well thus, *That God set a Sign or Wonder before Cain to persuade him that whosoever should find him should not kill him.* Almost the same with what is said *Ex. 10. 12. that God did set signs before the Egyptians,* and *Isaiah 66. 19. that he would set a sign among the Heathen*: Where 'tis evident

dent, he do's not mean any particular *Mark*, which shou'd be set on their Bodies, but only these *Signs* and *Wonders* which he wrought in *Ægypt*, to oblige *Pharaoh* to let his People go, and the miraculous manner after which he deliver'd them from the *Babylonish Captivity*. This explication is natural and agreeable to the Methods of the Divine Providence, which is Wont to convince the incredulous by Signs and Wonders. Nor could any less assure *Cain*, in the fear he was under, that the first that did meet him should not kill him, after what God had said to him, in upbraiding him with his Crime: There is, therefore, nothing more Foolish than the conjectures of the *Rabbi's*, and of some *Christian Doctors*, concerning this pretended Mark, which they think God did Imprint upon the Body of *Cain*, to distinguish him from other Men, *Pirke Ab.* and to keep him from being kill'd. *c. 21.* Some, as *R. Eliezer*, and *Iarchi*, imagine, that it was some of the Letters of the name *Jehovah*, or of the *Hebrew Alphabet*, or even of the Name *Cain*, that were printed on his Forehead, or on his Arms. Others, as *R. Abba Jose*, *Zenoren. na 2. 42.* have fancied that it was a Horn, which

- (6) grew out of his Forehead. Several of the *Fathers*, and some *Arabians* have thought it to be a continual trembling of Body. There are some who imagine, that this sign was a *Dog*, that always attended him; Others that the Earth always shook about him. And some have fancied, that this sign was the *Sabbath*, which was given to *Adam*, as an assurance of *Grace*, and that 'twas also granted to *Cain*. In fine, the *Wiser* sort, who did not dare to determine what this sign was, because the Scripture say's nothing of it, have still imagin'd, that there must have been some sensible Mark on the Body of
- (7) *Cain*. And there has been but a few that have understood the true meaning of this Text, and have generously shaken of the prejudice of too much admiring Translations, which sometimes fills the Head with Ridiculous Visions.

V. It is undeniable, that a great many Errors and Superstitions do proceed from wrong Translations, or from Mens taking Figurative expressions in a literal Sense. To what excess of cruelty were *Origen* and others Transported against their own Body, by having under-

Ap. Abenez. and Zennor.

In Tanchum f.

Euseb. Hist.
Ec. Orig. ad
Rom. 1. 2. 52.

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understood the Words of our Saviour ^{Achan. Ap. de fuga} *Mat. 19. 12.* literally? which oblig'd the first *Council of Nice* to prohibit this custom. But (with all deference to such a *Venerable Assembly*) it had been more proper to have corrected the Version, which was capable to deceive the Simple, and to have render'd the Words thus; *That there are some, who live as if they were Eunuchs for the Kingdom of Heaven's sake.*

VI. St. *Austin*, and the *Romanists*, after him, to defend their Saint and Image Worship, observe, that Our Saviour *Mat. 4. 11.* do's not say, *Thou shalt only Worship the Lord thy God, tho' he says him only thou shalt Serve.* But this is to be more subtle than the Devil himself, who having only requir'd of our Saviour to fall down and Worship him, went off baffled at this Answer, which yet would have been imperfect and impertinent, if the fancy of St. *Austin* was true. But if this Father and those that blindly follow his Authority had apply'd themselves more closely to study the Stile of the Scriptures, they would have been ashamed to use such kind of Arguments; For 'tis evident, as has been observ'd already, that

that the Word *Only* which is express'd in the Command of serving God, is also understood in that of Worshipping him.

VII. They also endeavour to prove the Doctrine of the Invocation of Saints, by another Scripture Authority, which has somewhat more of shew, but nothing more of Substance, for their purpose, than the former. They find in the *Vulgar Latin*, That Jacob wished that the names of his Fore-fathers Abraham, and Isaac should be call'd on his Children. But *Estius* and *Menoch*, after *Fagius* and *Erasmus*, do observe, that this *Hebraism* signifies only, that Jacob wish'd that his Posterity might preserve the Honour and Dignity of their *Original*, and that they might always be acknowledg'd to be the worthy Offspring of the *Patriarchs*, whom God had honoured with his *Covenant*. In effect if we compare this Text with other places of Scripture, where the same expression is us'd, we shall clearly find, that it signifies nothing like Religious Invocation. When *Joab* had taken the Royal City of the *Ammonites*, he sent Messengers to David and said;

2 Sam. 12.
28.

come and take the City lest my Name should be

be called upon it. Who sees not here, that *Joab* was not afraid that the Inhabitants of *Rabba* should Invoke him, but that they should call the City by his Name, and that they and others should attribute to him the Honour of the Victory, which he would have reserv'd for *David*, either out of Affection, or for fear of incurring his Jealousy; as the praises of some Women, had, a little before, made *David* incur that of *Saul*. *Isaiah* foretelling the Captivity of the Jews says, that then seven Women should take hold upon one Man, saying, we will eat our own Bread and wear our own apparel, only let thy Name be called on us. Now there is none so grossly ignorant as to imagine, that these Women desired to give Religious Worship to this Man, and 'tis as clear as day, that they only wish'd to pass for his Wives, and be called by his Name. We find the same way of speaking *Isaiah*. 44. 5. One shall say I am the Lord's, and another shall call on the Name of Jacob and another shall subscribe with his Hand, I am the Lord's and shall call on the name of Israel; and *Isaiah* 48. 2. They call on the Holy City, i. e. as all Interpreters confess, that they should take and

and *bear* the name and quality of the Posterity of *Jacob* or *Israel*, and of the *Inhabitants* of *Jerusalem*. And thus they should be Translated, at least in Versions design'd for the People, which cannot be too exact and clear, for preventing of error and superstition. And therefore our Translators have very Judiciously stuck to the meaning of the *Hebraism*, in all the forecited places, setting down sometimes the *Hebraism* it self on the Margin. It seems also that all the places where 'tis said that the name of God is called on Men, should be render'd thus; *That they bear the Name and Quality of the Children of God*, as the most learned Commentators do acknowledge.

(7)

De verbo
Dei C. 2.
A. Castro.
Pineda.

VIII. *Bellarmino* and the most of the *Roman Catholicks*, after *Thomas Aquinas*, and *Lyra*, imagine they have a demonstration for their Worshipping of Saints *Job. 5. 1.* which the *Vulgar Latine* renders, *Call now and turn thy self to one of the Saints*. But this is one of the most palpable faults of that Translation, for the Words which it renders *to one*, as the *Masorets* observe, is only found in *seven places* of Scripture, in all which they are to be taken Interrogatively, which

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which is equal to the strictest Negation : Not to mention that the Saints were not invocated under the Old Testament, because according to the Doctrine of the Church of *Rome*, they were in a *Limbus*, remote from the presence of God. Our *Translators* have therefore had reason to render this place of *Job* thus, *Call now if there be any that will answer thee, and to which of the Angels wilt thou turn ?*

IX. Thus likewise, with St. *Austin*, Serm. de Elem. Menoch. C.2 Lapid: they think they have an unanswerable proof for the merit of good Works in the Counsel which *Daniel* gave to *Nebuchadnezzar*. To Redeem his Sins (as the *Vulgar Latine* renders it) by alms giving. But certainly they had never made use of this proof, if they had consider'd, that parak. perak. the *Verb* which they Translate to Redeem, has never that signification, but when it is applyed to *Persons in Bondage or Distress*, and that when it has things or vices for its object, it always signifies to abandon, to break off, or to abstain from, as *Gejerus* has prov'd, after the *R. R. Solomon, Kimki and Nathan*.

X. But if the too literal Versions of the *Bible*, have contributed to the invention and continuance of several Superstitions ;

perstitutions ; These that have altogether forsaken the *Original*, have thrown Men into several dangerous errors and needless controversies. *Origen* deceiv'd by the Opinion of the *Jews*, and by the *Septuagint* and *Vulgar Latine*, believed that there was to be no *Resurrection of the Wicked*, because he read in those

Pf. 1. 5. Translations, that the *Wicked* should not arise in the day of Judgment, and that the *Gyants* should not rise again ; tho' there is no such thing in the *Original*,

Isa. 26. 14. which only says, that the *Wicked* shall not stand (i. e. that they shall lose their cause) when they are Judged, and that the *Rephaims*, or the dead, as they could not keep themselves from dying, so neither could they enliven themselves again, now they were dead. Otherwise if we should keep to the *Septuagint* and *Vulgar Latine*, we must also say that *Physicians* shall not rise again, because they affirm it in so many Words, tho' the *O-*

Pf. 88. 10. riginal only says. Shall the *Rephaims* or the *Dead* arise and Praise thee ?

XI. *Origen* and his Followers, fancied also that the *Wicked* and the *Devils* should be saved one day, because they found in the *Septuagint* and *V. L.* How great is thy Goodness, which thou hast concealed

cealed from those that fear thee? suppo-
 sing that God had hid this from the
 Righteous to keep them to their Duty,
 and to hinder them from falling into
 Wickedness; and St. *Austin* was at a loss
 what to answer to this objection, be-
 cause he did not know that the *Hebrew* ^{Prov. 13.}
 Word, which signifies sometimes to ^{22.}
 conceal, do's also signify to reserve or ^{Joh 15. 20.}
 lay up, as in this place and some others, ^{27. 17.}
 and that so *David* here admires the
 greatness of that happiness, which God
 has laid up for them that fear him, as
 the *Modern Versions* do very well
 Translate it, conform to the *Orig-*
inal.

XII. St. *Austin* often cites what he had
 read in the LXX. and V. L. If you
 don't believe you shall not understand, to
 infer from it, that we must believe the
 Divine truths, before we understand
 them. And the Crowd of Popish Wri-
 ters follow him to Authorize a *Blind*
 and *implicite Faith*; but if he had had an
 exact Translation, he had only read,
Unless you believe, viz. that the King-
doms of Assyria and Israel shall short-
ly be destroy'd, you shall not be esta-
blished.

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And yet, which is pretty strange, St. *Austin* was not ignorant that the Words do admit, and this Translation, for in another place he observes it, and stands up for it. Nay it seems that the *Words* of the *Original* should be render'd by way of Question thus, *will you not believe an unless you are confirmed?* as several learned Men have observ'd. The Prophet sees *Abaz* persist in his diffidence and fear, from which he endeavours to relieve him, by assuring him that God had promised to deliver him from the Enemy; Wherefore he puts the Question whether he or his Council would not believe, unless they were confirmed by some Miracle, leaving it at his choice to require such a one as he pleased, and declaring to him, that God would not fail to give him a sign to convince him of the truth of what he had told him.

Junius,
Deodat.
S. Ama. p
P feiffer.

XIII. This *Father* was so far prejudiced in favour, of the *Septuagint* that when he could not excuse it from corrupting the *Original*, he had recourse to *Figures* and *Types*. He acknowledges that *Jonah* gave Forty days to the *Ninevites* to repent in. But because the *Septuagint* gives them *but three days*,
his

Jonah 3.4.

his penetrating Wit finds out a way to reconcile this : These *Interpreters* according to him are as Infallible as the Original, For he believed them inspir'd by God. Thus then he solves the difficulty. The three days of the LXX, says he, refer *typically* to the Death of *Jesus Christ*, and the forty days of the *Original*, to the Forty days he conversed with his Disciples after his Resurrection.

XII. What whimsies has he not invented for explaining *Exod.* 21. 22. 23. which the LXX, and V.L. render thus, *If a Child come without form from a Woman that is hurt, &c.* He supposes that the Child is for some time without *form*, i. e. according to him, without a *Soul*, and that at length it is *informed*, i. e. receives a *Soul*. Upon which he disputes whether it receive the Soul at the time of conception, or a long time after, tho' there is nothing of this in the Original, and tho' the Words which the LXX, Translate *formed* and *informed*, constantly signify a Wound, which is, or one which is not deadly ; and only relate to the *outward form* of the Body. Nevertheless the *Masters of Sentences* and several *School Men*; dispute with heat

on the Authority of *St. Austin*, about the propagation of *Original sin*, and make such wild objections one against another, as could scarcely fall in the head of the Maddest Bedlamite.

Those errors might be supportable, if the *Authors* of them did not impose a necessity on all Men to follow *their Opinions*; and if the faults of the Versions did not engage Men in sharp disputes, and controversies, which ruine that Charity and union, which ought to abound among Christians. But as *Men of Learning*, and especially *Divines*, are of a violent Temper, and there is no extremity into which they are not capable to run, when they suffer themselves to be transported by a Zeal, which seems to be founded on the Word of God, it is a matter of the highest importance, not to take those things for *Divines Truths*, which are often times the product of Ignorance and Error.

XIII. The experience of several Ages, and particularly of ours, in several places of *Europe*, can evidently demonstrate, how much Cruelty and Barbarity the wrong Translation of *one Word* is capable to produce. *St. Austin* could find no better argument to justify his rigorous proceed-

proceedings against the Donatists than the Words of the Parable *Luke 14. 23.* which most Translations render, *Compel them to come in*; tho' 'twas never the custom to force any violently to come to a Feast, but that the most civil and obliging methods have been always us'd on such occasions. I don't believe that they who are so much for *violence* in matters of Religion, are so unreasonable as to think, that St. Peter us'd any force to bring the *Gentiles* over to *Judaism*, tho' *Gal. 2. 14.* St. Paul accuses him of *having compelled them to Judaize*, nor that the two *Disciples*, who met Jesus in the way to *Emmaus*, did offer any violence to him, to make him stay with them, since the *Luke 24. 29,* Gospel, which says *that they constrained him to stay with them*, tells us that this constraint consisted only in saying, (no doubt with great earnestness) *Abide with us.* But since those Words of *compelling* and *constraining*, commonly signify something of violence and severity, it were better to avoid them in a *Translation*, and to render the foregoing places as follows. *Oblige them to come in. To engage the Gentiles to Judaize. They oblidg'd him to abide with them*, than to leave a pretext to those who Transgress the

rules of Moderation, as *St. Austin* always did when he thought he had any Warrant from Scripture for so doing.

Jonah. 4.

6. 7. 9. 10.

XIV. What troubles did he create to *St. Jerom* for having Translated the Hebrew word *Kikajon* by that of *Ivy*, whereas the LXX and V. L. which were *Austin's* Favourite Versions, had Translated, the one, *a Wild Gourd* and the other *a Pumpkin*. He attackt him violently in several Letters, to which *St. Jerom* always answered very civilly, telling him he did not pretend to determine positively that it was an *Ivy*, but that it must have been some such Plant, rather than a *Gourd* or *Pumpkin*, which grows close to the Earth, and could not have shaded *Jonah* from the heat of the Sun. But this was not all; for *Jerom* complains that he was accused of *Sacrilege* and *Heresy* at *Rome*, by *St. Austin's* Friend, and that they who stood for his Version of this word were so scurvily used, that they were often forc'd to come to blows. Those who desire to be further informed of this Ridiculous controversy, may consult *Ribera* on *Jonas*, *Sixtus Sinensis*, and *Martinus*.

XV. This Father was often very *Allegorical* without necessity, and also kept often

often to the Letter without reason. He read *Deut. 28. 66. Thy Life shall hang before thee* i. e. shall be doubtful and uncertain; but he refers this to Jesus hanging on the Cross, because he is sometimes called *the Life* in the New Testament. At this rate it might be thought that all the People of *Israel* were hanging, when God say's by the Prophet *Hoseah*, *My People hang*, that is, are in doubt or suspense, which our Translation renders, *My People is bent to back-sliding*. *Hoseah 11. 7.*

XVI. What sorry proofs do's he allege to the *Pelagians*, for preventing and subsequent Grace. He found the one and the other, in plain terms, in his Versions, *Pf. 59. 10. and 23. 5. His Mercy shall prevent me, and his Mercy shall follow me*. But if we consult the Original, those pretended proofs vanish; for it only expresses, in the places cited, the confidence that *David* had in the Divine Protection and Favour. The God of Mercy, saith he, shall prevent me, viz. from Danget. Surely *Goodness and Mercy, i. e. Prosperity and Success, shall follow me all the days of my Life*.

XVII. He farther adduces to prove preventing Grace, *Prov. 8. 35. which*

the LXX and V. L. render, *the will is prepared by the Lord*; tho' the Original only says, *he shall obtain his Will from the Lord*. *His Will* signifying either the favour of God in General, as our Translation expresses it, or *that which a Man desires*, as the *Jews* and *Vatablus* explain it. Which *Solemon* proposes to good Men, as the reward of their Piety. Such Arguments do more hurt than good, and the necessity of the Divine Grace is too evident to stand in need of silly proofs.

XVIII. To prove the difficulty of keeping God's Commandments, against the same Pelagians, he cites *Pf. 17. 3.* which the same Versions render, *I have observed hard ways*. But the Original only speaks in this place of the Wicked, which Transgresses the Law of God, and not of the difficulty of his Commandments, which the Psalmist, throughout the whole 119 *Psal.* represents as pleasant, and easy to be obey'd. The Psalmist then says here; I have kept my self from the paths of the Destroyer. It were easy to produce a great many examples of the like mistakes of Modern Divines, into which they have fallen, by relying too much on some Versions,
or

or sticking too much to the letter of the Original. But this is so well known, that the most part of controversies, now adays, are reduced to the examining of the true meaning of the Texts of Scripture, which are alleged on both sides: just as it was amongst the *Ancient Philosophers*, that disputed against one another with great vehemency and heat, tho' at the bottom they rather differed about words than about things, as *Tully* objects to the *Sect of Zeno*.

XIX. It is therefore undeniable, that if we had an exact Version of the Scriptures, which did clearly and impartially render the true meaning of the Spirit of God, it might be hoped, that disputes and contentions among Christians, should considerably diminish and fall. We might likewise look for a quite other Success than has been hitherto found, in our Disputes with the Enemies of our Religion, who when they hear us adduce mis-translated Texts to prove the most essential Truths, take occasion to insult over Religion in general, as if it had no more Solid foundation, as *St. Thomas* and all Reasonable Divines do acknowledge.

Preter. l.
o. ad
p. 23.

XX. And here there is ground for renewing the complaint of *Drusius* in the beginning of this Age, against the negligence of the most of ' Divines, who ' are at no pains to find out the true ' Sense of the Scriptures, which they ' don't understand, and from which ' they daily draw new Doctrines; disputing perpetually about things which ' pass their understanding, and which ' they shall never agree about, &c.

Annotations on Chap. VI.

- (1) Such as, *Jehonathan*, *Jehoschaphat*, *Jehojachim*, and *Jehuchal*, which they therefore call, *Jaophora* and *Tetragrammatophora*.
- (2) As *Arius Montanus*, *Pagnin*, *Junius* and *Tremellius*, *Ainsworth* and *Buxtorf*.
- (3) Because *Thau* is the Capital Letter of the future of the *Verb Chajah*, which signifies *thou shalt live*; and of the future of the *Verb Mouth*, which signifies; *thou shalt dye*.
- (4) See *Origen*. *Tertullian*, L. *contra Jud.* *Clemen. Alexand.* *Strom.* l. 6. *August.* *Dial. de discept. Synag.* & *Eccles.* *Jerom*,

Jerom. Ambros. l. 1. de Abrah. Bellarm. l. 2. de effect. Sacram. c. 20. & l. 2. de Eccles. Triumph. c. 27. Sixt. Sinens. Bibl. l. 2. p. 115. Gretser de Cruce. c. 31. Tirinus, Estius Maldonat, Cornelius a Lapide.

As the *Septuagint, Symmachus, Cyprian, Chrysostome, Munster, Luther, Junius, Casaubon, Pfeiffer* with the *Rabbies Jarki and Abarbanel.* (5)

As *Theodoret Quest. 42. Chrysostom Homil. in Gen. August in Faustum l. 12. c. 12. Batricid. apud Hottinger. Smegm. Orient. p. 223.* (6)

As *Abenezra, Vatablus, Pfeiffer Dub. vex. s. Cent. 1. l. 6.* (7)

Gen. 4. 26. Deut. 28. 10. Numbers. 6. 27. 2 Sam. 6. 2. 2 Chron. 7. 14. (8)

Isa. 43. 7. and 65. 1. Jer. 14. 9. Joel. 2. 32. Acts 2. 21. and 9. 14. 21. and 15. 17. Rom. 10. 12. 13. 14. 1. Cor. 1. 2. 2 Tim. 2. 19. Fagius in Paraph. Chald. Bertram. Lucubrat. Franck. c. 1. Piscator ad Gen. 4. 26. Malvend. and Amsworth ad Deut. 28. 10. & ad Num. 6. 27. Buxtorf. ad 2 Sam. 6. 2. Grotius ad Gen. 4. 26. and Joel. 2. 32. and Acts 2. 21. and Is. 43. 7. Leon Juda, Junius, Tremellius, Piscator, ad Is. 65. 1. Calvin. Tarnovi. L. de Dieu ad Joel 2, 32. Castalio, Beza,

*Beza, Piscator, Grotius, ad Acts 15. 17.
Calvin. ad 2 Tim. 2. 19. J. Vorstius Phil.
Sa. P. II c. 27. Hammond, ad 1 Cor. 1. 2.*

C H A P. VII.

*That the Transpositions of Words and
Phrases, render the Translations
obscure in many places, &c.*

IT must be granted by all, who have the least Knowledge of the Originals of the Holy Scriptures, that they contain several Transpositions of *Words*, and sometimes of whole *Phrases*, which indeed can occasion no great difficulty to learned Men, who are acquainted with the Stile of those Languages, and frequently meet with such ways of speaking in all sorts of Authors; but when they are Translated into a Language, which always expresses things in their natural order, those *Words* and *Phrases* must be set in their proper places, otherwise, they quite marr the Sense of the Text, or at least make it obscure and unintelligible to the generality of Readers.

When

I. When; for avoiding Strife and Contention, *Abraham* and *Lot*, had agreed to seperate from one another, and *Abraham* had allowed *Lot* to chuse what part of the Country best pleased him, The Text says, that *Lot lifted up his Eyes, and beheld all the Plain of Jordan, that it was well watered every where, before the Lord destroy'd Sodom and Gomorrah, even as the Garden of the Lord, like the Land of Ægypt, as thou comest unto Zoar*: where the Words seem to imply that the Plain of *Jordan* was equal in fruitfulness with that part of *Ægypt*, which lay towards *Zoar*. But the meaning is that *that* part of the Plain of *Jordan* that lay towards *Zoar*, was equal in fruitfulness to the other places mentioned in the Text. We must there give the Words this order. *And Lot lifted up his Eyes and beheld all the plain of Jordan, as thou comest unto Zoar, that it was well watered every where, even as the Garden of the Lord, like the Land of Ægypt, before the Lord destroyed Sodom and Gomorrah.*

II. Every one knows what disturbance *Helvidius*, caused in the Church in *St. Jerom's* days; by maintaining that the *Blessed Virgin* had Children to *Joseph*

Joseph, after she had Born our Saviour, He grounded his Opinion on these Words of St. Matthew; And knew her not, till she had brought forth her first Born. St. Jerom, who stood up too passionately for Celibacy, opos'd *Helvidius* with all his might, and let him see that the Word *till* did not at all imply that *Joseph* had known the Blessed Virgin afterward, but on the contrary, that it signified that he did not know her at all. To prove this, he adduces those

² Sam. 15. places of Scripture where 'tis said, That
 35. Samuel came no more to see Saul, till the day of his Death, and that Michal the

³ Sam. 6. Daughter of Saul, had no more Children
 23. till the day of her Death, which don't signifie that Samuel saw Saul after his Death, nor that Michal had Children after her Death, but on the contrary that Samuel afterwards never saw Saul, And that from that time Michal had had no more Children. But it seems more agreeable to the Evangelist's design, to suppose a Transposition in this place, and to Translate it thus; And took unto him his Wife, till she had brought forth her first Born Son,

Exercit. but knew her not; which plainly removes
 Sa. p. 4. 5. the Ambiguity, as *Heinsius* has observ'd.

III. The

III. The same *Heinsius* has observed that there is a *Transposition* of *Terms* in that place of *St. Matthew*, where *Christ* forbids his *Disciples* to give that which is holy unto *Dogs*, and to cast *Pearls* before Swine, least they should trample them under their Feet, and turn again and rent them; and that it should be Translated thus, *Give not that which is holy unto Dogs, least they turn again, and rent you, and cast not Pearls before Swine least they trample them under their Feet.* Which is plain and natural and agrees very well with the different natures of these different Creatures. Matth. 7. 6.

IV. What our Saviour says of *John the Baptist*, *But I say unto you that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him,* do's not seem to be exprest in the natural order of the Words: For we don't find that the *Prophets* have any where made mention of the bad usage that *John the Baptist* was to meet With from *Herod*, and the *Jews*. *Euthymius* indeed refers us to the *Prophet Isaiah*, but the *Chapter* he cites on the *Margin* does not make the least mention of him. Some think that the Book that spoke of him is lost, or that we must apply to *John the Baptist*. Mark. 9. 13.

1 King. 21. *Baptist, and Herodias, what is said in the Book of the Kings of Elijah and Jezebel. But 'tis much more natural to acknowledge that there is a Transposition in the Words, and that they are to be ordered thus, But I say unto you that Elias is come already as it is written of him; and they have done unto him whatsoever they listed, as Heinsius has observed after R. Stephanus, and adds farther that these Words, and have done whatsoever they listed, were in several manuscripts, shut up in a Parenthesis.*

Exercit.
Sacr, p.
105.

Gram. Sac.
p. 746. **V.** *Glassius, after Gerhard, has discovered a like Transposition of Words in the Epistle to Philemon. verse 5. Hearing of thy love and faith which thou hast towards the Lord Jesus, and toward all Saints. But unless we would leave a pretext to Roman Catholicks for the Invocation of Saints, we must Translate with the Gentlemen of the Port-Royal, who can't be suspected of favouring the Protestants; Hearing of the Faith which thou hast towards the Lord Jesus Christ, and of thy Charity to all Saints.*

Acts 2. 23. **VI.** *How much soever a Man may be convinced of the Goodness, Wisdom and Justice of God, he can't read what the Translations make St. Peter say to the*

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the Jews, without murmuring, and without conceiving some odd notion of the *Apostle*, who reproaches *that Nation*, with the highest impiety, and most execrable villany imaginable, for that which was but but an Execution of the exprefs Orders of the *Will of God*, of his *irrevocable purpose*, and *absolute decree*. They make the *Apostle* speak thus. *Him being deliver'd by the determinate Council and foreknowledge of God, you have taken, and by wicked hands have Crucified and Slain.* But, if we consult the Original, we shall find that this inconsistency is not to be attributed to the *Apostle*, but to the prejudices or negligence of the *Translators*, who make the *Apostle* speak the quite contrary of what he designs. We must observe that he does not make use of the *Verb*, which expresses the *Action of Judas*, or the *crime of the Jews*, in betraying of our Saviour and delivering him to Pontius Pilate, but of a participle, which denotes the gift and present which God had made of his Son to the Jews, to reclaim them from their error and vice: So that the Words should be thus rendered, *That having taken him which had been given them by the determinate Council and fore knowledge of God*

Paradi-
doonai.

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God, they had Crucified and Slain him with wicked Hands. And they contain the same reproach which we find in the following Chapter, of having deliver'd up

Acts 3. 13.
14. 15.

Jesus, and denyed him in the presence of Pontius Pilate when he was determined to him let go, &c..

Acts 4. 27.
28.

VII. Nor are we less puzzl'd in reading the Discourse of St. Peter and St. John, as they are rendred by the Translations: *For of a truth, against thy holy Child Jesus whom thou hast anointed, both Herod and Pontius Pilat, with the Gentiles, and the People of Israel were gathered together, for to do whatsoever thy hand and thy Counsel determined before to be done.* But this is likewise occasioned by the prejudices of the same Translators, which made them attribute to God, a design which he every where declares he hates and abhors, and which the Apostles do only atcribe to the Devil, and to those who serv'd him as Instruments to oppress and Crucify *Jesus Christ*. For the *Terms* of the *Original* do plainly bear,
 ' That *Herod* and *Pontius Pilat* gathered
 ' themselves together, with the *Gentiles*,
 ' and *People* of *Israel*, against his holy
 ' Child *Jesus*, whom he had anointed to
 ' do whatsoever his *Power* and *Wisdom*,
 had

had before determined to be done: as the Gentlemen of the *Port-Royal*, who can't be suspected in this matter, have very well rendred it. We need but consider, that this place is not precisely to be understood of the *Death* of *Jesus Christ*, nor of the wicked Conspiracy of *Herod*, of *Pilat*, of the *Gentiles*, and of the *Jews*, to put him to Death, as if that had been predestin'd and determin'd by God's decree (for now Christ had been for some time crucified) but of the *Persecution* of the *Apostles* and *Christian Church*, by all those *Infidels*; *Jesus Christ* looking upon the Sufferings of his *Disciples* and *Members*, as his own, according to what he himself says to *Paul*, when he persecuted his Church, *Saul, Saul! why persecutest thou me*: This is evident from the following part of this Discourse; for the *Apostles* having spoke of the miraculous Cure of the *Lame Man*, and of the prohibition of the Council of the *Jews* to preach in the name of *Jesus*, and of the severe Threatnings denounced against those that should continue to preach his *Doctrine*; all the *Assembly* unanimously lifed up their voice, and pronounced those words: Which plainly shews, that they spoke of some particu-

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Acts 17.

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lar Conspiracy against themselves. But take it what way you please, it will not admit of the common Explication that is put upon it: For it is not said, that God had appointed, that *Herod, Pilat, and the rest*, should have done what they did, but at most that they had done that which God had determined to come to pass; which are two things altogether different. God, for example, has determined, that good Men must enter into the Kingdom of Heaven by crosses and difficulties, but he has not determined or appointed that the Wicked should Persecute them; he has only left the Government of the World in the hands of those who are Enemies to his Religion, who by a deliberate malice, abuse that Power, which has been given them, and who persecute that Religion, which opposes their Corruption and condemns their wicked Practises.

VIII. When the Versions make St. Peter say, *That many did stumble at the word being disobedient, whereunto also they were appointed*; we are tempted to believe, that God has decreed that the wicked should be Rebellious, and should stumble at the Word; and this indeed is the opinion of those who follow this Translation.

ion. But besides that this would excuse their crime, and that this being supposed, none could be called Disobedient, since it were in vain for man to oppose himself to the will of God; it is likewise plainly contrary to the express Declarations of God in the Scriptures, wherein he protests, nay, swears too, *that he does not delight in the Death of Sinners; that he wills that all should be saved and come to the knowledge of the Truth:* and that he neglects nothing which is fit and proper to be done, to bring them to that happiness which he designed them for. It had certainly then be much more reasonable, to have translated the words of the Original otherwise than to give them a meaning which is so injurious to the Goodness and Justice of God, and which may throw Sinners into despair, and make them altogether neglect their Duty. The Apostle manifestly speaks of *Unbelievers*, and says; *that they stumble at the word which was offered to them, or, which was put near them; or, upon which they were set;* for the Original may admit of those three Translations. It is a plain Allusion to those that walk, without taking notice of *their way; or to Builders, who stumble*

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against

against the Materials that are given them to build with ; for the Apostle had been comparing Jesus Christ to a corner-stone, which the Builders had disallow'd, and had become a stone of stumbling, and a Rock of Offence to those that did not believe. We must therefore rectifie the *Transposition* that is in the Original, which gives occasion to this dangerous Mistake, and Translate with the *Syriack Version* ; *being disobedient, they stumble at the Word, which was offered unto them, or, tho' it was offered unto them.*

- IX. *Lucas Brugensis*, and *Maldonat*, have observed a like *Transposition* in these words
- Matt. 3. 16. of St. *Matthew*; *That when Jesus was Baptized, he went up straight-way out of the water ; and lo the Heavens were opened unto him, &c.* For it is plain, that the word *straightway* should be placed after these words, *and lo* ; as is evident from
- Mark 1. 10. St. *Mark*, who says , *and straightway coming out of water, or, as soon as he came out of the water, he saw the Heavens opened.* In effect, why should St. *Matthew* have observ'd, that Jesus came *straightway* out of the water, after he was Baptiz'd ; for what shou'd he have done there, after he was Baptiz'd ? This
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Reflection were altogether useless ; but it was very much to the purpose, and even necessary too, to take notice, that as soon as he had come out of the water, the Heavens were opened to him at the same instant, and that he saw the Spirit like a Dove descending upon him. We must therefore Translate, *And Jesus when he was baptized, went up out of the water, and lo straightway the Heavens were opened unto him, &c.*

X. Several learned Men have remark'd a very important *Transposition of Terms*, in the *Book of Revelations*, where all the Versions, except that of *Castalio*, make *St. John* evidently contradict the *Apostle to the Hebrews*, making the one say, that *Rev. 13.* the Lamb was slain from the foundation of the World, whereas the other declares *Heb. 9.* expressly, That *Christ* has not offered himself often ; that he has not suffered often *25, 26,* since the foundation of the World ; that he has appeared but once in the end of the World, to put away sin, by the Sacrifice of himself ; and that he was once offered, to bear the sins of many. It is true, that to justify the expression of *St. John*, it is said, that his meaning was not, that the Lamb was actually slain from the foundation of the World, but only that it was slain in the

Decree of God, or in the *Sacrifices*, and in the *Types* which did prefigure him; or in so far as the *virtue* of his sacrifice did extend to the foundation of the World. But if they would have this to be the meaning of St. *John's* Expression, they should at least have rendered it so in the Translations, that the People, who commonly are not very able to distinguish, might find no occasion to be puzzl'd in comparing those two Texts together. But it is much more natural, to put the words of St. *John* in another order, and translate them thus; *And all that dwell upon Earth, whose names are not from the foundation of the World, writ in the Book of the Lamb slain, shall worship him; as appears by another passage of the same St. John, where he says, That they that dwell on Earth, whose names are not written in the book of Life from the foundation of the World,*
 Rev. 17. 8 *shall wonder when they behold the Beast that was, and is not, and yet is.* I could give a great many more instances of such Transpositions, but those are sufficient to prove, that they often render the sense obscure.

XI. There are some Parents so severe and cruel to their Children, as not to observe any measure or bounds in punishing of them, and they think it
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their Duty too, to have no Pity upon ^{Prov. 19.} them because some Versions make; ^{18.} *So-
lom say, Chasten thy Son while there is
hope, and let not thy Soul spare for his cry-
ing.* But it is most evident to those that
have any tollerable skill in the *Hebrew* (2)
Tongue, that the latter Part of the Verse
should be render'd thus, *but suffer not thy
self to be Transported, to cause him to dye,*
as several Translators and Commentators
have Translated it.

There is none that can read *Jephtha's* ^{Judges 11:} *vow* and the Execution of it, as most ^{30, 31, &c.} Translations express and represent it, without horror and amazement. To find a Man, and that not a wild *Barbari-
an*: but an *Israelite*, offering in a burnt offering, a young and Innocent, and, no doubt, Beautiful and Vertuous Maid; To find a fond and indulgent Father burning the Fruit of his own Body; his only Child, nay, and his dutiful and obedient Child too; the object of his present comforts and future hopes; To find ^{Heb. 11:} him whom the Apostle lists, in the Catalogue of the most Pious and Faithful worthies of the Old Testament vowing to offer a Humane Sacrifice to God, at the very time wherein the Scripture says, the

Dent. 12.
31.

2 Kings 3.
27.

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Spirit of the Lord was upon him, and putting his vow afterwards in Execution, tho humane Sacrifices were hateful and abominable to the Lord, provoked him utterly to destroy the *Canaanites*, and kindled his Indignation against the *Israelites*, when they brought the King of *Moab* to the sad necessity of offering his *Eldest Son* for a burnt offering upon the Wall of his City ; I say, to find all this is very puzzling and unaccountable. But it is very strange that Translators should have render'd several Passages of this vow in favour of such a Cruel and Barbarous sense ; especially ours, who knew that the words could very well admit of a very different and reasonable meaning, as may be seen by the Notes they have set down, on the Margin of the 31 and 40 Verses of that Chapter. It can't be denied, but that the word which is render'd *and*, signifies *or*, in a great many places of Scripture. A certain Dr. says, that it cannot be so taken here, but till he give his reason, I humbly beg leave to differ from him. I believe he thinks with Mr. *Pool*, whom he seems to have consulted on the words, that the propriety of Speech will not admit of Translating *or* for *and* in this place. But neither

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Pool nor the Dr. had thought so, if they had consider'd that the words, *shall be the Lords*, should be more properly render'd, *shall be Consecrated to the Lord*, i. e. Dedicated and set apart for Gods special service as *Nazarens* were. And that it is in such a sense as this, that *Jephtha* is said to have done according to his Vow, is clear, because it is immediately subjoyned, *And she knew no Man*; For if she was Sacrificed just as she came down from the Mount, this expression is altogether superfluous, because it is plain enough from her bewailing of her Virginity for three Months, that she had known no Man before; and it was very certain, that she could know no Man after. So that it is very natural to understand the words thus, That *Jephtha* according to his Vow had set apart his Daughter for Gods special Service, and that she continued unmarried, that *she might be more careful of the things which belong unto the Lord*, which will more fully appear, if we consider that the words which is render'd *to lament* in the following Verse, signifies also *to talk with*. But against this it is said, that Parents had no Power to oblige their Children to a single Life. To which I Answer,

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1. That this objection militates more against the other Opinion. For if the want of right to do a thing be an Argument that *that* thing is not done, then the more Degrees of Injustice and Unlawfulness there is in any thing, the more boldly we may conclude, that it has not been done. So that if it follow, that *Jephtha* did not oblige his Daughter to perpetual Virginity, because he had no just Power to do so, then it is most evident that he did not Sacrifice her, because such an Action was Impious and Barbarous, and contrary to the Laws of God, of Nature and of Humanity.

2. *Jephtha's* not having a right to oblige his Daughter to perpetual Virginity, only proves that he should not have done it, and not that he did it not. For he might have thought he had a right, or out of blind Zeal fancied himself obliged to perform his inconsiderate and unlawful Vow. And it is much more reasonable to suppose this, than to imagine him to have been so grossly Ignorant, as not to have known the Barbarousness and Impiety of human Sacrifices, or so very stupidly Zealous as to have performed so abominable an Action, if he could have been capable of vowing it. But then,

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3. It can't be proved, that Fathers had not such a right under the Law. 'Tis plain that they had a Power to Dedicate their Children to Gods peculiar Service, and to oblige them to several things, somewhat uneasy to Flesh and Blood. 'Tis likewise plain, that Fathers were to determine, what was reasonable for their Children, while under their Care, to vow and promise ; because the vows made by such Children signified nothing without the Fathers consent, but that if the Father did allow them, *Every Vow* Numbers *and Bond with which they bound their Soul* 30. 4. 5. *was to stand.* From which it appears, that Parents might advise their Children to reasonable vows, and, with their consent, bind them to any thing that was not unlawful, and that if the Father did vow any thing in Name of his Child, which the Child did not agree to, that then the Father was forgiven ; as the Children were when their vows were disallowed by their Father, which is sufficient to Answer this Objection.

But 'tis said further, that if this had been all that *Jephtha* vow'd, he had not been so much troubled as he was, when at his return his Daughter met him, for it is said, *He rent his Cloaths, and said,*
alas

alas my Daughter, thou hast brought me very low, and thou art one of them that trouble me. But they that think so, seem to be strangers to the Old Testament Notions, and to humane nature. It appears from several places of the Old Testament that the being without Children, and consequently perpetual Virginity was look'd upon as a curse and reproach, and how desirous Men are to see their Posterity increase, is very evident. So that it is no way strange to find *Jephtha* troubled and renting his Cloaths, when his only Child was to live and dye under this reproach, when he saw his Family almost extinct, and himself excluded from all hopes of Posterity, and particularly from the hopes of having the *Messiah* to come of his Seed.

As for the Story of *Ephigenia*, 'tis differently related, and if her being said to be Sacrificed, prove that *Jephtha's* Daughter was Sacrificed; Her being reliev'd by *Diana*, Proves that she was only obliged to perpetual Virginity: But the truth is, nothing of certainty can be concluded from such dark and obscure Fables.

Nor am I much mov'd to find that *Josephus*, *Philo*, and all the Fathers are for the common

Gen. 30.

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1 Sam. 1.

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Isa. 4. 1.

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common Notion. For tho' I have as great a veneration for the Ancients as any, yet, I am not for following them blindly. It is very probable, that the Fathers believ'd so on the Testimony of these two *Jews*, and so should I too, if they had any certain tradition to build their assertion on. But since they want this, it's to be look'd upon as their Private Opinion, for which we are to have no greater value than the reasons which they give for it do deserve. The Fathers were too much wedded to the visions and fancies of the *Jews*, and especially of *Josephus* and *Philo*, which often betray'd them into the belief of several ridiculous whims, and particularly of that senseless Opinion of the Angels begetting Giants with the Women that were before the deluge; which they took to be the meaning of those words, in *Genesis*, *That the Sons of God went in into the Daughters of Men.*

From what hath been said, I think 'tis very reasonable to conclude, that *Jephtha* did not Sacrifice his Daughter, and that part of that Chapter is thus to be Translated. *Then the Spirit of the Lord came upon Jephtha, and he passed over Gilead and Manasseh, and passed over Mispah of Gilead, and from Mispah of Gilead he passed*

(4) *passed over unto the Children of Ammon; And Jephtha vowed a vow unto the Lord, and said, If thou shalt without fail deliver the Children of Ammon into my hands, Then it shall be that whatsoever cometh out of the Door of my House to meet me, when I return in Peace from the Children of Ammon, that I will consecrate it to the Lord, or I will offer it up for a burnt offering---- So Jephtha passed over unto the Children of Ammon to fight against them, and the Lord delivered them into his hand.---- And Jephtha came to Mispah to his house, and behold his Daughter came out to meet him with Timbrels and with Dances, and she was his only Child: Beside her he had neither Son nor Daughter--- And it came to pass when he saw her, that he rent his cloaths and said, Alas my Daughter thou hast brought me very low, thou art one of those that trouble me: For I have opened my mouth unto the Lord, and I cannot go back. --- And it came to pass at the end of two months that she returned to her Father, who did unto her according to his vow, and she continued unmarried. And it was a custom in Israel, That the Daughters of Israel went yearly to talk with the Daughter of Jephtha the Gileadite, four days in a year.*

It is truly strange to consider that Translators, when a Text is capable of two different senses, do generally chuse that which is least agreeable to reason and the Analogy of Faith, and that they should contend so hotly for that sense which is lyable to a great many exceptions, and is sometimes Impious and Profane, when the words do very well admit a most Pious and Reasonable meaning; as they have done in this and several other places of Scripture. Those who are pleased carefully to read our Translation, will often find that the Marginal Note, is better than the Expression which is kept in the body of the Text, and likewise that the Original may bear a better meaning than is given it in either.

Annotations on Chap. VII.

(1.) **T**HUS the *Vulgar Latin, Chaldee Paraphrase, Pagnin, Leon Juda, Vatablus, Junius and Tremellius, Mercer, Piscator, Geyer, &c.* have rendred it,

(2.) The

(2.) The Particle *Vau* is not conjunctive here, but disjunctive; as it is likewise *Gen.* 2. 6. *Exod.* 1. 10. and *v.* 5. and 21. 15. 17. *Deut.* 27. 9. *Isa.* 7. 6. and in several other places.

(3.) The Hebrew Verb *Thanah*, signifies sometimes to speak or discourse together, as may be seen *Judges* 5. 11.

(4.) See Joseph and David Kimki, Levi Ben-Gerjon, and Solomon Ben Melech, De Lyra, Junius and Tremellius, B. Zigler, Brentius, Chytræus, Osiander, Francius de Interpret. S. Oracl. 71. L. Capell. de vot. Jephthæ, Marsham, Canon Ægypt. S. ix. G. 3. Saubertus de Sacrificiis c. 21. p. 516. Schedius de Diis German l. 2, c. 31.

CHAP.

C H A P. VIII.

The Literal Versions are often so obscure, that the People understands nothing of them.

I. **T**HE different Explications which the Learned'st Interpreters often give of the same Text, is too evident a proof of the obscurity of the Translations: And besides, we can scarce open the Bible without finding several Examples, to convince us of the same. One, for Example, can hardly make a riddle more intricate and obscure, than the words which the Versions put in the mouth of the Idumæan Watch-man, *Isaiab. 21. 12. The Morning cometh, and also the Night, if ye will enquire, enquire ye: return, come.* These words have no sense in them, and never did Heathen Oracle give a more dark Response. Whereas the Prophet tells plainly, that the Watch-man said, *The Morning is come, and the Night also; tho' ye enquire so impatiently, ye shall certainly return again; as they* who

(1.)

- (1) who understand the Original may easily see.

II. Interpreters are strangely puzzled, with what our Translation, and some others, makes *Moses* say, *Gen. 2. 2. And on the seventh day God ended his work, which he had made.* This difficulty seem'd so material to the Lxx, and to the Syrian and Samaritan Interpreters, that they put in the number six, in the place of the seventh; and *Ludovicus, Capellus*, and Father *Morinus*, have made no scruple to prefer their Version

- (2.) to the Hebrew Text. The R. R. are no less put to it, to justify the Truth of the Original; several of them giving the Words the several following Explanations: That God made the seventh Day; that the seventh day he communicated motion and action to the things he had created the preceding days. That the seventh day he knew they were ended, and to add no more, that the Words should be render'd; *The seventh day he desired his Works*, i. e. heartily purposed to preserve them. Nor are the Christian Doctors more unanimous. Some
- (3.) think God that gave the finishing stroke to his Works on the seventh day, to prevent the too superstitious observation of

of it. Others, that the words should be translated, On the seventh day he rested from his works; but the Hebrew Verb can't be so taken in this place, as the Learned do know. Some; as *Catharinus*, imagine, that *Eve* was created the seventh day, contrary to the express Words of *Moses*, *Gen. 1. 27.* Others understand the seventh day exclusive, with *Rabbi Simeon Ben Jochai*, and some other *Rabbins*, mentioned by *Manasseh Ben. Israel*. But 'tis really strange, that so many Learned Men, have been so much puzzl'd with such a plain and easie passage, which should be translated, *And the seventh day God had ended his Works, which he had made*, (which is as much as to say, that the seventh day there remained nothing to be made) as the greatest Masters of the Hebrew Tongue do acknowledge. (4.)

III. Nor are the Versions, less obscure, in rendring what God says to *Cain*, *Gen. 4. 7.* The Vulgar Latin translates the first part of the Verse, *if thou dost well, shalt thou not receive?* viz. a Reward. The Caldee Paraphrase, &c. *shalt thou not be pardon'd?* Ours, *shalt thou not be accepted?* Others as *Nachmanides*, *Thou shalt be elevated in*

Dignity; because the Hebrew Word is taken in this sense in some places of Scripture. And it can't be deny'd, but that this last interpretation is most natural, and comes nearest the Original. But if we consider what God says to *Cain*, in the two foregoing Verses, *That his Countenance was fallen*, we shall see, that he promises him, that if he did well, he should have his Face *lifted up*, and that he should have no more reason to be sad; The Scripture often expressing a fearless and chearful State, by this way of speaking. *If iniquity be in thine hand*, says one of Job's Friends, *put it away from thee; and let not Wickedness dwell in thy Tabernacles, for then shalt thou lift up thy face without blot*, Job. 11. 15. And the same Expression is used to mark the same thing in several other places.

(8.)

But that which follows, *That otherwise Sin lyes at his door*, is no less obscure; for some think the meaning is, that *Cain* should be mistaken if he thought that he should have Authority over his Brother if he did evil, others, that if he did evil, his Sin should follow him at the heels, and present it self always to him, to torment him, like a dog lying before a door; or like a *Cerberus*, or
beast

beast of prey. Some think it signifies (7.)
 the punishment of Sin, as in some other (8.)
 places of Scripture; and others the de-
 sign of killing his Brother, which they
 think was a necessary consequent of his
 living Wickedly. But 'tis evident, as Ob. ad
 the Learned *Lightfoot* observes, that Gen. 4: 7
 God did not present himself to
Cain, to fright him, but to encou-
 rage him, as the first Words he ad-
 dresses to him do testify. And the
 bare description of lying at the door,
 does plainly enough insinuate, that the
 Text does not speak either of a mistake,
 or Sin, or Punishment, but of a Sa-
 crifice for Sin, which the Scripture of-
 ten calls by the Hebrew Word here
 used, and which was commonly placed (9.)
 before the door of the Sanctuary, as may
 be seen in many places of Scripture.

Nor is the last part of this Sentence
 more clear, or better understood by
 the most of Interpreters. *And unto thee
 shall be his desire, and thou shalt rule
 over him.* The most part of the Rab-
 bins, Roman-Catholicks, and Luther-
 rans, think the meaning is, that *Cain*
 tho' he did evil, should not lose his
 free-will, nor the power of abstaining
 from Sin, and consequently that he

might still *have dominion over it*; for so they render the Words. Others imagine they signify, that it was *Cain's Duty*, to endeavour with all his might, to subdue Sin, because of the strong inclinations he had to it. But the true meaning is, that if *Cain* made good use of the instructions and assurances which God had been pleased to give him, *Abel should come to him as to a refuge, and submit himself to his Authority*; in the same sense as God says to Eve; that *her desire should be to her Husband*, i. e. that *she should go to him*, for shelter and protection, *as to a Sanctuary*, as the Lxx have very well render'd it.

(10.) V. All the Versions make *Cain* speak like one in despair, *Gen. 4. 13.* The vulgar Latin makes him say; *My iniquity is greater than that I should merit, or obtain pardon*: And the French Version, and Ours, *My iniquity is greater than I can bear*. For tho' the Hebrew Verb does sometimes signify *to bear* or *support*, yet when it is join'd to the Word which we render *Iniquity* or *Treachery*, it always signifies *to be pardoned, or to obtain pardon*. As may be seen in several places of Scripture; and *R. Mardoche Nathan* sets this Text, among the Examples, wherein 'tis

'tis to be taken in this sense. 'Tis likewise the meaning which the Lxx, and Caldee Paraphrase have given it. But why should not we translate with, *Jarchi* and several Rabbins, *Is my iniquity greater than that it can be pardoned?* This has nothing contrary to the signification of the Words of the Original, and agrees exactly to the answer which God gave him, and which he likewise back'd with a miraculous sign, to assure him of his protection, as has been shewed before, in correcting the translation of Verse 15 of the same Chapter.

VI Some Versions have not been exact enough, in rendring what *Moses* remarks of the Behaviour of those who were in Authority an Age before the Deluge; making him say, *That the Sons of God saw the Daughters of Men, that they were fair, and they took them Wives of all which they chose.* This gave occasion to that extravagant opinion of several Jewish Writers, followed by some Fathers of the Church, viz. That Angels had come down to the Earth, and taken to themselves Wives, with whom they begot a Generation of Gyants: And to that no less extravagant Fancy of others, who imagined

(11.)

(12.)

- that the Sons of God did signify the Devils. But it was easie to have observed, that the Word *Elohim* often signifies no more than a Judge, or Sovereign, or a person invested with Authority, as the best Interpreters do acknowledge; and that as the Hebrew does express the inferiour sort of People, by *the Sons of Men*; so *the Daughters of Men*, signifie no more than the Daughters of the inferiour sort. It must have been observed further, that the Verb *Labach* does not only signify *to take*, here, and in several other places, but *to take by force*, or surprise, or *to ravish*, and that this Behaviour is called a *Violence*, ver. 11. 13. which provoked God to send a Deluge on the Earth. *Moses* design then, is to aggravate the Wickedness of that Age, by shewing that those who were in Authority, and consequently should have been exemplary for Vertue and Piety, were nothing but Patterns of Lust and Violence: So that the Words should be render'd, *That the Sons of the Sovereigns seeing that the Daughters of the inferiour sort were fair, they took them by force, & ravish'd them, at their pleasures; as* some Versions and Interpreters have expressed them.

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VII. The most part of the Expressions which represent God's dealing towards men, or their good or bad Behaviour towards God, are borrowed from the Circumstances and bodily Actions of the Antient Patriarchs. As God was pleased to lead them after an extraordinary manner, and even to give them his Angels to be their Guides in their Journeys; there is nothing more common, than to find his commands, and their Behaviour, represented by terms, which properly signifie *Ways, Paths and Footsteps*, or *to march and walk*. But since these Metaphors are not much used in our *English* Tongue, they can't be left in a version, without occasioning some obscurity, and giving Notions to the most of Readers, which are not answerable enough to the design of the Sacred Writers. The Faithful, for Example, are often represented, *Walking with God, after* (15.) *God; in the presence of God; in the ways of the Lord; or walking in the right way, in the Law of God, in the fear of God, in integrity, in righteousness and good works, &c.* On the contrary, the wicked are represented, as *not walking with God, nor in his ways, nor Laws, but walking in the ways of unrighteousness &c.* to express the

the Obedience of the one, and the Disobedience of the other to the Divine Laws. These Metaphors therefore should be render'd by some Circumlocution, which does plainly and fully express their Sense and Meaning, as the Lxx, the *Jerusalem* and *Caldee* Paraphrases, and the *Syriack* and *Arabick* Versions have done. For this we have likewise the Authority of the Apostle to the *Hebrews*, who not finding the expression of *Walking with God* which *Moses* imployes, clear enough, makes use of that of *pleasing God*. Such a Translation would leave no room for the ridiculous Interpretations of several Rabbins, some of which Dream that this expression signifies, that God taught *Enoch* the Art of Supplying some Days that were wanting in the Year, by Intercalating a whole Month in the Year, from time to time; others, that it signifies, to give oneself over to be lead by God by the hand, like a Child that is not able to walk alone; and others, in fine, that it signifies to live in Solitude; which Opinion has been Adopted by *J. Bouldac*, who makes *Enoch* the first Patriarch of the *Minims*. But the true meaning of the Words of the Original, is, *that Enoch's Practice was well pleasing*

Gen. 5.

22. 24.

Heb. 11. 5.

(16.)

De Eccl.
antelegem.

sing to God, the Scripture applying a Term which signifies *to march*, or *walk*, to Actions and Customs, that are performed without any action or motion of body, according to the judicious remark of *Maimonides*. Moreh
Neboch p.
1. c. 24. f.

VIII. The Unlearned can scarce read ^{17.} the following Texts, without imagining that they are to be understood of Houses and Buildings. *And it came to pass that because the Midwives feared God, that he made them Houses. So shall it be done to the Man that will not build up his Brothers house. The Lord make the Woman that is come into thine House, like Rachel and Leah, which two did Build up the House of Israel. I will build a sure House to my Priest. I will Build thee a House, &c.* Nay, the Learned too are puzzl'd about the meaning of this Expression, as appears from their different explications of the first of these Texts; some with *Fagius*, imagining that the *Israelites*, out of Gratitude to the *Egyptian* Midwives for preserving their Children, did make Houses for them. Others, that *Pharaoh* Built particular Houses for them, to which the *Hebrew* Women were to come to be delivered, in presence of the Commissioners appointed to examine whither the Children were Males or Females: And some with *R. Bechai*,
that

Exod. 1.

12.

Deut. 25.

9.

Ruth 4. 7.

1 Sam. 2.

35.

2 Sam. 7.

27.

that *Pharoah* set Guards over the *Israelites*, whose Houses were to Joyn to these of the *Hebrew* Women that were Big with Child. But if the Translatours had considered that this is a *Hebraism*, which almost always signifies to give, beget, or bring forth Children, and had render'd it so in all these Places, there is none but would easily understand the meaning of them. Our Translatours, after the Septuagint, have render'd it thus. *Gen. 16. 2. and 30. 3.* And I am perswaded that those that are most passionate for a literal Translation, will acknowledg, that they should have done so too, in all the forecited Texts, unless they would likewise keep in a Translation, the Names of Father, Mother and Daughters, which are given in *Hebrew* to great Cities, to small Towns and Villages depending on them, and to their Founders, which were Ridiculous. We must therefore Translate, *And it came to pass, that because the Midwives feared the Lord, he gave them Children. So shall it be done to the Man that will not raise up Children to his Brother, &c.*

Gen. 19.

26.

(17.)

IX. All the Versions say, that *Lots Wife became a Pillar of Salt*; And as *Josephus*

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Josephus assures us that it was to be seen in his Time, and that several Modern Travellers Relate that it is still to be seen between Mount *Engaddi*, and the Dead Sea; Interpreters do observe, that we must not take the Salt here mentioned for common Salt, but for a Metallick Salt, which was hewn out of the Rock, like Marble, and was made use of to Build Houses, according to the Testimony of several Famous Authors. But since by the word Salt, we always understand common Salt, which Water soon dissolves, and could not continue so long, being exposed to Wind and Rain, The word Metallick should have been Joyn'd with Salt in a Version, to take away the Ambiguity. This made *Vatablus* and *Bodinus* to take this expression in a Metaphorical sense, as a firm or sure Covenant is called a *Covenant of Salt*, And it seems this sense should be expressed in a Translation, to give no advantage to *Atheists* and *Libertins*. We may likewise observe, that the Particle *as* is often to be supplied, when the Scripture affirms something of another, which is not absolutely of the same Nature. As when the Angel foretels to *Hagar* that *Ismael* should be a

Bod. de
Rep. 1. 5.
ult.

Numb. 18.
19.
2 Chr. 13.

Gen. 16:

Wild- 12.

Wild-Ass-Man. This expression, in a Translation, would be Barbarous and Unintelligible; and therefore the *Geneva* Version has render'd it, *He shall be like (or as) a Wild Ass*; and ours, *He shall be a Wild Man.* *Zophar* uses the same expression, *Job* 11. 12. But our Translatours have supplied the same particle and Translated; *For vain Man would be wise, tho' vain Man be born like a Wild Asses Colt.* It is observed of *Nabal*, that after *Abigail* had made him sensible of the fault which he had committed, *That his Heart dyed within him, and he became a Stone*; but our Version renders, *And he became as a Stone.* We may also very well Translate, *That Lots Wife became as a Pillar of Salt.* For as none imagine that *Nabal* was turned to a Stone, tho' the Original says expressly that *he became a Stone*; so they should not imagine neither that *Lots Wife* was turned into a Pillar of Salt, tho' the Original says she became one. The

(18.) *Latin* Poets have imployed the same way of speaking to express a great surprize. *Ovid* represents *Ariadne*, expressing her Grief and Astonishment upon the flight of *Theseus*, who had abandoned her in the Island *Dia*, as if she

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He had been turn'd to a Rock. The Fable says that *Niobe* was turned into a Statue of Stone; But *Cicero* observes that this Fiction only represents her perpetual silence in her Mourning; and *Plutarch*, that it signifies, that *Niobe* having made a Statue of Stone for herself after her Childrens Death, did place it upon their Sepulchre.

X. What the Versions make *Moses* say, *That neither Eunuchs, nor Bastards, nor Ammonites, nor Moabites, should enter into the Congregation of the Lord, to the Tenth Generation; but that the Children of the Edomites should enter in their Third Generation,* is very Dark and Obscure. For it is certain that they who exclude these Persons from the Liberty of being present at Religious Assemblies, are Grossly mistaken, and make God to be Author of a Law which is Contradictory to that by which he allowed the same Rights and Privileges with respect to his Religion and Worship, to Strangers, which were allowed to the *Israelites*. Wherefore others think that this Prohibition is only to be understood of the Low inner-court of the Tabernacle, where none but those that were clean could enter.

(19.)

For

Lam. 1.
10.

Rasi, A-
ben Ezra,
Abarb.
Rechai.
Maim.

For proving of which, they adduce the Complaint of the Prophet *Jeremiah*, *That the Heathen whom God had commanded that they should not enter into the Congregation, had enter'd into the Sanctuary.* But the Prophet speaks only of the Heathens that knew not the True God, who had enter'd into the Sanctuary by Violence: Nor is this place to be understood with respect to Religion, but only with respect to Political Laws and Statutes, as *Fagius* and *Vatablus* have observed. In fine, the Generality of Interpreters, after the *Rabbins*, understand by these words, that the Heathens were prohibited to Marry with the *Israelites*, who are called the Congregation of the *Eternal*. But yet the Law did allow Free Profelites and their Children, to Marry with them; and they were accounted to be of the Tribe to which they were allied; and why should there have been any Laws about the Marriage of *Eunuchs*, who were not Capable of it? as *Bonfrerius* has remark'd. We are therefore to consider that the words, *to enter*, and *the Congregation of the Lord*, do signify, to be Members of the Government, and to Officiate in the Publick Administration of

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of Affairs; as when it is said, *that the Priests enter into the House of the Lord*, i.e. Perform the Publick Exercise of Religion in it; and as when *Solomon* did ask Wisdom of God, *that he might come in, and go out before the People*; which, in another place, is express'd and explain'd by, *judging the People*; and as when the Judges of the *Jews* are called, *the Congregation of God*. These examples make it very evident, that a Translation ought not to stick too close to the Letter of the Original; but is often Obliged to keep only to the Sense, and that the Text in hand should be render'd, That those Persons were not to *Enter into the Council of God, or into the Magistracy, &c.*

XI. The *Hebrews*, who had not the Thousandth part of the Words that they must have had, to give every thing a particular Name, are excuseable for having given hands, &c. To Beasts, to the Sea, to Rivers, to Provinces, to Kingdoms, and to Trees; to express their Paws, their Shore and Brink, their Limits, their Frontiers, and their Branches. But the Modern Versions, which are so far from wanting words, that they often have several words to ex-

press the same thing, ought not to imitate them; they should rather keep to the Sense, than to the Letter of those *Eastern Metaphors*, which are not in use among us. This our Translators have happily done in several Places, where such expressions occur; but they have without any Reason, stuck to the Letter in some others, which are to be rectified in a New Translation.

(20) XII. The Versions make *Joseph* say, both to the Chief Butler and Chief Baker, *Within Three Days shall Pharaoh lift up thy Head*; as if they were both to be Hang'd: But we must observe that the *Hebrew* Phrase, which
 Exod. 30. they render so, does signify *to Muster*,
 12.
 Numb. 1. *or call to an Account*, and not
 2. 26. 2. to Hang, as appears from verse 13.
 31. 26. where, after that *Joseph* had told the Chief Butler, that *Pharaoh* should lift up his Head, he adds, *that he wou'd restore him to his place*. The same expression is found in the Texts marked in the Margin, which our Versions express by *taking the Sum*.

XIII. Our Translation says, *Deut. 17. 18. That the King shall Write a Copy of this Law in a Book*. But this Translation is Ambiguous, and may signify, either

either that the Kings were only to take a Copy of this Chapter, from verse 14. to the End, which particularly concerns Kings; or that they were to take a Copy of the Five Books of *Moses*: But the last is not very probable, tho' the *Rabbi's*, and several Christian Doctors; think that the Kings were oblig'd to keep a double Copy of the whole Law; And the first is evidently False, For the Copy they were to keep, was to instruct them, not only in the Rights of their Crown, but also in their Duty to God, to Religion, and to their Subjects, which are not sufficiently contain'd and express'd in this Chapter. It seems therefore more reasonable to believe, that *Moses* only Commands them to have a Copy of the Book of *Deuteronomy*, which *Josephus*, *Philo*, and all Christians have called so, because it is in effect a Copy, or Second Publication of the Law, and contains whatever is material in the other Books of *Moses*; and which making but a small Volum, might easily be carried about by the Kings, as a Preservative against Vice and Error, as *Abarbanel* observes; or as their Code or Body of Law, as *Philo* speaks. This Text then may be

(21)

Comment
in Leg. F.
269. Col.
1. de Crit
prin. F.
559. (22)

very well Translated, *He shall Write this Deuternomy for himself in a Book.*

XIV. All Interpreters are agreed, that what the Versions make *Moses* say, *Deut. 29. 19.* is most Dark and Intricate. The Vulgar Latin Translates, *Lest when he shall hear the words of this Curse, he bless himself in his Heart, saying, I shall have peace. tho' I Walk according to the Wickedness of my Heart, and lest she that is Drunk, take her that is Thirsty;* or according to the Revision of *Sixtus V.* *Lest She that is Drunk, Consume her that is Thirsty.* Our Translation, and that of *Geneva*, render the beginning of the Verse, much the same way; but they render the end of it, very differently from the *V. L.* *Tho' I walk after the Imagination of my Heart, to add Drunkenness to Thirst.* This Diversity of Translation, has given occasion to divers Commentaries, pretty opposit one to another. Some imagin, that *Moses* endeavours to dissuade the *Jews*, who were already Drunk, and infatuated with Sin, from going on further in their Wickedness, and to excite them to consider and examin their ways. Others think that *Moses* declares, that God will punish the

the innocent with the Guilty: And some again fancy, that he represents a Wicked Person, saying, that he would not only satisfy his Lust, but also make himself Drunk with it; or that he would not only make himself Drunk with Idolatry and Uncleanneſs, but that he would ſeek out New occasions and opportunitys of committing them. But all theſe Speculations are vain, if *Moses* meant nothing of all this; and eſpecially the Second, which is contrary to ſo many clear Texts of Scripture, wherein God expreſſly declares, that he will only Punish the Guilty, Nor is it very likely, that He ſhould deſcribe the Corruption of the greateſt Sinners, in ſo obſcure and *Metaphorical* Terms; ſince when he ſpeaks of it in a great many other places, he expreſſes himſelf in very clear and natural Words. However it ſeems, that there are ſeveral faults in the Tranſlations of this Text, as will appear to thoſe that carefully examin the Context, and the words of the Original. *Moses* in thoſe words, only represents the Wicked Diſpoſition of a Profligate Prodigal, who without any regard to God's Threatnings, or his own Duty;

(23)

or to the Evil Consequences of his Wicked behaviour, promises himself a constant and uninterrupted Prosperity, tho' he should indulge his inordinate Affections to such a degree, as to consume all his Goods, by Mortgaging his Lands in the best Season of the Year, when they are watered; and as it were Drunk with Dew and Rain; and by selling of them when they are Barren and Dry: We should therefore Translate, *And it come to pass, when he heareth the Words of this Curse, that he bless himself in his Heart, saying, I shall have Peace, tho' I follow the inordinate Motions of my Heart, even to the Consuming of my Lands, when they are Watered with Rain, and when they are Parch'd with Drought.*

XV. The Versions have likewise obliged Interpreters to give pretty different Explications to *Deut. 29. 29.* Some pretend their meaning is, that God reserves to himself; the Punishment of Secret Crimes, and ordains the *Israelites* only to punish such as were Publick. Others, that God had revealed his Secrets to the *Israelites*, whereas he hid them from other People. Some again, that *Moses* Wishes that

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that God might never visit his People with such Judgments, as he had been describing, but that they might be reveal'd to them, to the end they might be kept to their Duty, for fear of drawing the like Punishments upon themselves: And not a few think they signify that we ought not to penetrate too much into Gods Decrees, but rest satisfied with what is plainly reveal'd to us. But whoever carefully considers the Context, will find all those Fancies to be groundless, and that we should Translate the words with Luther, *These things were Secrets, known only to God, but now they are revealed to us and to our Children forever, that we may do all the words of this Law.*

XVI. The manner after which some Versions do render the Blessing which God had given to the Tribe of *Asber*, by his Servant *Moses*, does mightily lessen the Value of it; *Thy Shooes shall be Iron and Brass.* But we must observe, that the *Hebrew* Word *Mineal*, never signifies a Shooe in the Scripture; but only a *Bolt or Bar*; and those who think otherwise, are obliged to say, that *Moses* does not mean that the *Asberites* should wear Shooes of

Brass and Iron, which have never been made use of, but for the Punishment of Criminals, but only that they should Trim and Strengthen their Shooes with Nails of those Metals with which their Country should abound; or that they should possess so great a quantity of those Metals, that they might make Shooes of them. The Word which our Version, and that of Geneva, Translate *Strength*, and which the Vulgar Latin Translates *Old Age*, should be render'd *Peace* or *Rest*, as *Pfeiffer* has observ'd; so that the Blessing runs thus, *Thy Bolts shall be of Iron and Brass, and thou shalt have Peace all thy Days.*

(25)
Dub. Vex.
S. Cent.
2. Pocan.

XVII. All the Versions have so strangely disfigur'd what is said, *Psal.* 110. 3 that there are scarce Two Interpreters of any Note, that agree in explaining of it. The V. L. Translates, *The beginning was with thee, the Day of thy Vertue, in the Splendor of the Saints; I have begotten thee from the Womb, before the Morning Star.* The Geneva Version, *Thy People shall be a willing People, in the Day when thou assemblest thy Army in Holy Pomp; the Dew of thy Youth shall be furnish'd unto thee*
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from the Womb of the Morning. And our Translation, *Thy People shall be Willing in the Day of thy Power, in the Beauty of Holiness, from the Womb of the Morning, thou hast the Dem of thy Touth.* Than all which Translations of the Words, there can scarce any thing be more obscure, except perhaps, the Paraphrase that St. *Austin* has given of them, which Runs thus, *The Son is the beginning with thee, O Father, in the Day of thy Vertue, in the Splendor of the Saints,* to the end the Saints may be illuminated, and their Hearts purified; *I have begotten thee from the Womb, of my self, of my own Substance, viz. In Secret,* for who shall declare his Generation? *Before the Morning Star;* Synecdochically, before there was any Star. O rare Paraphrase! And yet *Genebrand* Treats all as *Gnosticks*, who will not admire this Pious *Galimatbias*! I shall not insist on the several other Explications, which have been given of these Words; but only set down the natural and plain Translation of them, which we owe to *Boetius*; *Thy Troops shall be willing, when thou raisest thy Army in thy Glorious Sanctuary; Thou hast shone like*
the

Amirnad.
 C. 2. c. 8.
 8, 10.

*the Morning, from thy very Birth; thy
Tomb has been cover'd with Dew.*

It were easy to give a great many more examples of the obscurity of Versions, which hinders the People from reaping that benefit and instruction, by Reading of them, which they might do if they were more plain and exact; but should we instance them all, we must Copy a Considerable part of the Sacred Books.

Annot. on Chap. 8.

- (1) The Particle *Im*, which we Translate *it*, signifies also very frequently *Altho'*, and the Verb *Baah*, which we render *Enquire*, signifies to Enquire with great earnestness; and when the *Hebrews* repeat the same Word Twice together, they design to express the certainty of the thing they speak of.
- (2) *Menasseh Ben Israel, Alschech, Arama, Abarbanel, R. Levi Ben Gerson*, and the *Targum* of *Jerusalem*.
- (3) *St. Jerom Quest. Hebr. in Gen. Galatin. Arc. C. V. LXI. c. 10. Catharin. Bonfrer. Cornel a Lap.*
- (4) When the Verb *Calah* signifies to Rest, it is not constructed with the
Ac-

Accusative as here, but with the Nominative of a Noun, or the Infinitive of another Verb, with the Preposition *Lamed*.

The Preterperfect Tense of the *Hebrews*, does often comprehend the Imperfect and *Plusquamperfect* Tenses, as *Grammaticians* speak, and *Vatablus Junius, Drusius, Mercerus, Rivet, Piscator, Calovius, Waltherus, Buxtorf, Glassius, Sixt. Amama, Mayer, and Pfeiffer, Dub. Vex. S. Cent. 1. loc. 4.* do observe on this Text. (5)

As *Judges, 8.28. Job. 11. 15. Luke 21. 28.* (6)

Wagenzeil in *Sotah*, p. 1004, *Danhawer Consci. 1. p. 42. Calovius, ad Gen. 4. 7. f. Pfeiffer, Dub. Vex. S. Cent. 1. loc. 12.* (7)

As *Gen. 19. 15. Lev. 20. 20. 2 Kings 7. 9. Zachar. 14. 19.* This is the Opinion of *Fagius, Oleaster, C. a Lap. Piscator, Grotius L. de Dieu. Ainsworth, &c.* (8)

The Sacrifice for Sin was commonly placed at the Door of the Tabernacle, and is called frequently *Chatab*, *Levit. 9. 7. & 16. 7. Exod. 29. 14. Numb. 8. 8. Hosea, 4. 3, &c.* (9)

When the Verb *Nasah* is Joyn'd with (10)

with the Word *Aaven*, it hath al-
ways this Signification.

- (11) *Philo de Gigant. Josephus Ant. l.*
I. C. IV. Pirke Aboth. C. 22. Just.
Mart. Apol. l. Irena l. 4. C. 7. Cle-
mens Alex: Strom. L. 3. Tertul. de vel.
Virg. Lactant. de Orig. Error. l. 2. C.
4. Sulp. Sever. Hist. l. 1.
- (12) *Delrio Disquis. Mag. l. 2. q. 15. Fran.*
Geor. Venet. T. I. S. I. probl. 54.
- (12) *Vallesius Phil. S. C. 8. p. 21.*
Gen. 5. 24. and 20. 3. and 27. 36.
and 30. 15: and 34. 2. Jos. II. 23.
Job. 5. 5. and 15. 12. and 40. 19.
I Sam. 8. 11. 2 Kings 11. 5. Nehem.
5. 2.
- (14) The Samaritan and Arabick Versions,
The Calde Paraphrase, Symmachus, O-
leaster, Abenezra, R. Solomon, Jarchi,
Fagius, Vatablus, Castalion, Varenius, De-
cad. Mos. p. 422, & Lud. de Dieu,
&c.
- (15) Gen. 5. 22. 24. and 6. 9. Deut. 8.
19. Gen. 17. 1. Deut. 8. 6, &c.
- (16) *Eliexer Pirke. C. 8. Menasseh ben*
Israel de fragil. human. p. 67. R. Levi
Coxri. p. 3.
- (17) *R. Benjamin Itin. p. 44. Burchard.*
p. 1. C. 17. Bunting Itin. Script. p.
66. Plinius. Hist. N. Lib. 31. E. 7.
Sol-

Solimus,
Magnu.

Aut man
Quamq;
Mater

Torpe

As
22.
6, 7,
Ge

3, 10
A
& J
in
Sim
R-

158
Col.
2.
tiu

ba
Ca

*Solinus, Isidorus, A. Gellius, Olaus (18)
Magnus, &c.*

*Aut mare prospiciens in Saxo frigida fedi,
Quamq; lapis sedes tam lapis ipsa fui
Mater ad auditas stupuit ceu Saxeæ Voces.
(Ariadne Theseo.*

Et Met. 13.

————— *duroq; sumillima Saxo
Torpet.*

As may be seen, *Exod. 12 48. Levit. (19)
22. 18. Numb. 9. 14. Isa. 56. 3, 4, 5,
6, 7, 8, 9.*

*Gen. 9. 5. Prov. 30. 28. Habak. (20)
3. 10. Psal. 98. 8. Isaiah 55. 12.*

As *Maimonides, Halac. Mel. C. 3. (21)
& Halac. Tephil. C. 7. Joseph Caro
in Ceseoph misn F. 289. Col. 3. Rabbi
Simeon in Jalkut. Thora F. 285. Col. 2.
R- Aben Chabib. Beth. Isr. Par. 2 Col.
158. Col. 2. Bartenora Comment. F. 185.
Col. 1. Jarchi. Michlo Jophi. F. 39. Col.
2. St. August. ad Deut. 17, 18. Gro-
tius ad idem, Danhauer, Scukard, &c. (22)*

The Septuagint, Vulgar Latin, *Abar-
banel, Luther, Gerard, Calovius, and
Carpzovius.*

The

- (23) The Word which we Translate Imagination, as if it came from the Verb *Sour*, comes manifestly from the Verb *Saray*, which signifies *to be Wicked*. The Verb *Setout*, which we render *to add*, signifies frequently *to Consume* or *Destroy*. And the words which are Translated *Drunk* and *Thirsty*, do indeed signify the same; But then we must observe with *Bonfrerius* and *L. de Dieu*, that they are Adjectives that suppose Substantives, which are to be supplied in a Version. And as those Adjectives do often mark the qualities of fruitful, or barren *Land*, 'tis evident, that 'tis this Substantive which is understood.

As *Psal. 66.*
12. 143.
7. *Ezek*
19. 13.

- (24) Our Translation Translates the Hebrew Word *Dobe*, by strength, upon no other Ground than the Authority of the *Rabbi's*, and these that follow them, and the V. L. renders it *Old Age*, taking it for *Zobe*; but the true signification of it, is *Peace* or *Rest*; for it comes from the Arabick Verb *Dava*, which signifies, *He is at Rest*.

CHAP.

C H A P. IX.

That the Translations do often make the Sacred Writers Contradict themselves, or speak the contrary of what they design'd.

FROM what has been said, we may easily perceive the unexactness of the most of Translations; but we shall be further perswaded of it by these following Observations, by which we may find, that they make God and the Sacred Writers contradict themselves in matters of the highest importance.

I. Almost all the Translations, make God say to Moses, *that he was not known to Abraham, Isaac, and Jacob, by his Name Jehovah*, tho' God says expressly to the first of those Patriarchs, *I am Jehovah, who brought thee from Ur of the Caldees*; Ex. 6. 3. and that Abraham says himself to the King of Sodom; *I have lift up my hands* Gen. 15. 7.
 unto

Gen. 14. *unto Jehovah, the most High, the possessor of Heaven and Earth; and that*
 22. *Moses observes, that Men began to bear, or call upon the Name of Jehovah in the of days Seth. I shall not here mention all the reasonings us'd by Divines to adjust this Contradiction, and to preserve to Moses the pretended privilege of having first known God by*
 (1) *the Name Jehovah: But there is perhaps none, who considers that the Hebrew Particle Lo, which is in the Original, is often taken interrogatively; who will not easily grant that is so to*
 Ex. 8. 26. *be taken in this place, as some Interpreters have observed. And it can't be*
 Job 3. 21. *deny'd, but that it is to be understood*
 Lam. 1. 12 *thus in the Texts marked on the Margin, where all the Versions have express'd it by an Interrogation, which is equivalent to the strongest and most positive affirmation; and in some Copies of the Septuagint, the Text in hand is rendered, I have even manifested my self to them by my Name, Lord. The most Learned Rabbi's also, have not understood it otherwise, when they observe, that this Particle is not absolutely Negative, but Comparative; as in several other places of Scripture, where the*
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Versions make God to say, *Thy Name shall be no more called Jacob, but Israel;* Gen. 32. 28.
 tho' that Patriach was afterwards often called by his first Name; and in another place, speaking to Samuel, *They have not rejected thee, but they have rejected me;* tho' the *Israelites* had equally re- 1 Sam. 8. 7.
 jected the Government of *Samuel*, and that of God; and again, *I desired Mercy and not Sacrifice,* tho' he had appointed Sacrifices, and often declared that they were well pleasing to him. Hos. 6. 6.
 They also make *Moses* say, *Your murmurings are not against us, but against the Lord,* tho' they had no less murmured against him, than against God.
 We must therefore rectify all those places, and Translate, *Thy Name shall not only be called Jacob, but likewise Israel;* *They have not only rejected you, but me also;* *I take pleasure in Mercy and not only in Sacrifices;* *your murmurings are not only against us, but also against God;* *I have not only made my self known to them by my Name Jehovah, or rather,* Exod. 16. 8.
Was not I even known to them by my Name Jehovah? Which takes away the seeming Contradiction, and resolves all the difficulties that may be propos'd on this Subject. (2)

II. The same amendment must necessarily be made, *Gen. 11. 6.* where the Versions say of the Builders of the Tower of Babel, *And now nothing shall be restrained from them which they have imagined to do.* For this is false, for God soon put a stop to their design, by Confounding them, and scattering them abroad from thence, upon the Face of the Earth. The same Particle, which is indeed sometimes taken negatively, is evidently here to be taken interrogatively, and is equal to the most express Affirmation. We should therefore Translate this Text, with the *Flemish Revisors* and *Leusden*, thus; *shall they not be restrained in all that they have imagin'd to do?* Which was presently Executed accordingly.

Phil. Hebr. Disert.
36. p. 420.

Contra
Trigland
C. 4. p.
301. Dub.
Vex. Cent.
4.

III. *Dorscheus*, and *M. Pfeiffer* think, that *Ezekiel 14. 9.* is to be Translated by way of interrogation, thus: *If a Prophet suffer himself to be deceiv'd, I the Lord, shall I have deceived that Prophet? On the contrary, I will stretch out my Hand against him.* And certainly, 'tis much more reasonable to render it so, than as our Version and others have done; *I the Lord have deceived this Prophet*: Which can't but sug-

suggest Notions to us very injurious to the Divine Majesty. For all *Grammariours*, and *R. David Kimki* do grant, that the *Hebrew* Particle *HE*, which is Interrogative, is often suppressed in the *Hebrew* Text. *Junius* and *Tremellius* have supply'd it, *Psal.* 120. 1. *Levit.* 18. 28. and the *Lxx*, *Psal.* 105. 28. and it must necessarily be supply'd too, in all the Texts you see on the Margin, as our Translators have very well observ'd. But yet there is no need of this *Criticism* in this place: For the *Hebrew* Verb, which we render *to deceive*; signifies often, *to infatuate*. So that God is so far from saying, that he has deceiv'd that false Prophet, that on the contrary, He declares that he will Punish him for his falshood, by infatuating him, and making him a Fool, which resolves all the difficulty.

IV. There is perhaps no Text in the Bible that has puzzled Interpreters more than what the Versions make God say, *Ez.* 20. 25, 26. *Wherefore I gave them also Statutes that were not good, and Judgments whereby they should not Live; and I polluted them in their own gifts, in that they caused to*

Michlol.
p. 1. d.
Lit. serv.

2 Kings 5.
26. Job 4.
1. 2 Sam.
19. 43.
Ex. 8. 26

Pathah in
C. Piel.

pass thorow the Fire, all that openeth the Womb, that I might make them desolate, to the end that they might know that I am the Lord. Some understand those words with *St. Austin*, of the Ceremonial Law; *Luther* and *Flaccius*, of the Political, and even of the Moral Laws. *Kimki*, of the Laws of the Enemies of the People of God: *Calvin*, of the Laws and Ceremonies of *Paganism*, and of Superstitious Traditions: *Junius*, *Piscator*, and *Hakspan*, of the Threatnings and Curses of the Law. This very diversity of Interpretation, may reasonably make us suspect the exactness of the Translation, which makes God speak in so doubtful Terms, that every body may understand them as he pleases. But since God often declares, that his Laws are Just and Good, and give Life to the observers of them; and since he is not the Author of the Wicked and Superstitious Laws of the *Pagans*, but the Devil and Wicked Men, it is not reasonable to suppose, that he should express himself in such a manner, especially upon an occasion, on which he manifestly designs, to let the *Israelites* see, that he had no way been wanting, in In-

structing

instructing and Directing them, and
 that they themselves only were to
 blame for those Crimes which he re-
 proaches them with. Why then
 should not the Translators have con-
 cluded that the *Hebrew* Particle *HE*
 is here suppressed, since they have sup-
 ply'd it in several other places, where
 there was no such necessity for so doing,
 as there is in this place? Why also shou'd
 they suppose, that what is said here, of
making the first born to pass, should
 signify that the *Israelites* made their
 Children pass thro' the Fire? Since in
 the Original 'tis said, that God made the
 first born to pass, as the Learned
Spencer observes, who proves, that this
 Text is parallel to that of *Moses*; *Thou*
shalt separate unto the Lord — every First,
ling. Why likewise should they Tran-
 slate, *That I might make them desolate*,
 since the *Hebrew* Verb *Schamam* signi-
 fies also *to be Ravish'd with Admiration*,
 and is almost always so taken, when
 'tis applied to Men, as *Schindler* and
Spencer have sufficiently made out.
 And this answers very well to what
 happened on that occasion. For God
 having Consecrated the first born of
 the *Israelites* for his Publick Service,

Deleg.
 Heb. l. 1.
 C. 6. S. 2.
 Ex. 13. 12.

when he had preserved them from the destroying Angel, allowing them with-
 al to be redeem'd for five *sacred She-*
kels, it is not to be doubted, but that
 all *Israel* was fill'd with won-
 der. As also when he separated
 the *Levites* from all the first born
 for the sacred Functions, and made the
 Earth to Swallow up *Corah, Dathan,*
 and *Abiram*, for murmuring upon
 that account. Those Two Verses
 then are thus to be Translated: *For,*
Have I given them Statutes that were
at good, or Laws whereby they should not
Live? Or have I made them impure by
their gifts? When I Consecrated to my
self their first born, to Ravish them
with Admiration, that they might know
I am the Lord. This Version has no-
 thing but what answers to the words
 of the Original, and the Stile of the
 Scripture: It represents what God
 had done in Favours of the *Israelites*;
 it continues and aggravates the Reproa-
 ches which God makes to them through-
 out this whole Book, of having a-
 bandon'd themselves to the idolatry of
 the *Egyptians* and *Canaanites*, 'tho he
 had neglected nothing to dissuade them
 from it: In a word, it is so natural,
 that one can scarce conceive how it
 should

should never have been thought upon by any before *Men. Ben Israel.*

V. Our Translations, and some others, make *Moses* fall into a plain Contradiction in relating the Story of the *Manna*, *Exod. 16. 15.* which they render thus, *And when the Children of Israel saw it, they said one to another, it is Manna: For they wist not what it was.* But why should they have forsaken the *Septuagint*, and several Authors both Antient and Modern, that have Translated this Text according to the Original? *The Israelites seeing this, said one to another, What is this? For they knew not what it was.*

(3)

VI. All the Translations, too, make God say, that he will Punish or visit *Ex. 20. 5.* the iniquity of the Fathers, upon the Children, to the Third and Fourth Generation. And Interpreters run to a Thousand Distinctions and Subtilties, to clear the Goodness, Wisdom, and Justice of God, in this affair: And to reconcile so severe a Threatning with the express prohibition of making the Children to Dye for the Sins of their Parents, or the Parents for the Sins of the Children, and the order of making every one to Dye for his own Sins; *Deut. 24. 16.*

2 Kings. and with the Commendation which God
 14. 5, 6. gives to *Amaziah* King of *Judah*, for
 Gen. 18. having Religiously observ'd this Law:
 25. Numb. Or with the Protestations of *Abraham*,
 16. 20, *Moses*, *Aaron* and *Ezekiel*; and with
 21. Ezek. the plain and constant Maxims
 18. 20. of the Gospel, *That God will not de-*
 Mat. 16. *stroy the Just with the Wicked, nor the*
 27. Rom. *Innocent with the Guilty*; *That he ren-*
 2. 6. Gal. *ders to every Man according to his Works;*
 6. 5. 2 *and that every one must bear his own*
 Cor. 5. 10 *Burden, &c.* Why then should not
 &c. our Translators have render'd the
 Preposition *Lamed* by the *English*
Particle by, since it is often made to
 signify, that the Persons or things which
 it goes before, are made the Instruments
 of bringing somewhat about. In this
 sense it is taken, 1 *Chron.* 19. 5. and
Psal. 15. 3. as those who please to
 consult the Original will easily find.
 We have indeed a remarkable instance
 of the Truth of the Words, thus ex-
 plain'd in the Person of *David*; whom
 God, for his Sins, Suffer'd to be Per-
 secuted by his Son *Absalom*, and to
 be Treated by him with the greatest
 injuries and indignities imaginable.
 Or if we take *the iniquity of the Fa-*
thers, to signify only their *Sin*, and not
 their

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their *Persons* we shall find the words verified, in the History of *Ahaz*, and *Amnon*, whose Sins were abolish'd by their Sons *Hezekiah* and *Josiah*. So that it seems we should Translate this Text with *M. Launai*, that God Punishes, or *visits the iniquity of the Fathers by the Children*. Or if it be thought that it suffers any Violence by this Translation, we may render the Proposition *Lamed, in favours, or because of the Children*, since it has this Signification in a great many places of Scripture. And this answers perfectly well to the Methods of God's Providence, with respect to the Wicked and the Innocent, the former of which he often Punishes for the benefit and advantage of the latter. Translations, above all things, should avoid giving us impressions injurious to God, and to Piety.

Dis: de
l'impiete
du peche
p. 1.

(4)

VII. The same fault however is to be found in several other places, where they corrupt the sense, and make the Sacred Authors speak the quite contrary of what they design'd. The *Israelites*, when they murmur'd against God in the Desert, are brought in by most Versions saying, *Can God furnish*

Pfal. 78.
19.

Jerem. 7.
10.

a Table in the Wilderness, because he smote the Rock, and the Water gush'd out? But it is evident from the Scope and Thread of their impious Language, that we should Translate, *tho' he smote the Rock, and the Water gush'd out.* They make the same people say, *We have been delivered to do all those Abominations,* contrary to the plain meaning of the Prophet, who represents them saying; *We have been delivered, tho' we have done all those Abominations.* And they render what God says, Gen. 8. 21. *I will not Curse the Ground any more for the sake of Man, for the imagination of the Heart of Man is evil from his Youth;* but it must be Translated, *tho' the imagination, &c.*

VIII. It were to be wish'd, that Translators had only fail'd in some particular matters of Fact, which only concern'd Men, and things indifferent: But they are also Guilty of this, in things that regard the Honour of God, and our Lord Jesus Christ. They sometimes represent God, as if he was the Author or Promoter of the most execrable Crimes, not only in the Old Testament, but likewise in the New, where

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where the Stile is more Plain and easie to be exprefs'd. For example, when they Translate what is said of the Sons of *Eli*, *Notwithstanding they hearkned not to the Voice of their Father, because the Lord would Slay them*, Who would not imagin that God thrust them headlong into this Disobedience, that he might have an occasion to Kill them? But the very thoughts of this would be Blasphemous, and only owe its rise to the negligence or ignorance of Translators, who have not remarked that the *Hebrew* Conjunction *Chi*, signifies here, and in several other places, *Because*, *Wherefore*, or *Tho'*, as may be seen in the preceeding Article, and is acknowledged by several Learned Men. And this gives the words a Meaning worthy of God, and brings him in justly punishing the Children of *Eli*, because they had Slighted all the Counsels their Father had given them, to reclaim them from their wicked ways.

IX. Some Divines have imagined, that God has Created the most of Men on purpose to Damn them; and ground their Opinion on a saying of *Solomon*, which the Versions render thus, *God hath made* Prov. 16.
4.

made all things for himself, and even the Wicked for the Day of Evil. But he who will be at the pains to consult the Original, will quickly find, that the words may be render'd, *God does, or Rules all things, so as that they agree, or answer one to another, and even the Wicked agree to* (or are fitted for) *the Day of Evil.* i. e. for Punishment and Destruction; as the most Judicious Interpreters do acknowledge: And right reason, and the Notions we have of God, may easily make it appear, that they ought to be thus render'd.

(6) All the Translations do plainly make the Prophet *Micah* and St. *Matthew*, contradict one another; the Prophet saying, as they render his words, that *Bethlem was little among the Thousandths of Judah*, and the Evangelist saying the contrary. Some, to reconcile this, think that the Text of *Micah* has been corrupted. Others that St. *Matthew* does not cite the words of the Prophet according to his own Opinion, but according to that of the *Scribes*. Some imagine that *Micah's* words are to be taken interrogatively. Others, that the Prophet considers *Bethlem* in it self, and the Evangelist, with respect to our Saviour's

Micah 5.

2.

Matt. 2. 6.

(7)

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our's Birth. Some again think, that it was little in the Prophets time, and great in the Evangelists, and others, that we are to supply the words, thou dost seem to be little; or that the Hebrew Word *Tsagair*, signifies, to be little and to be great, and that it is to be render'd in *Malachy*, *Thou art great*. But it seems to be more Natural, to take the Hebrew Word by way of an Adverb, and to Translate, *And thou Bethlehem Ephratah, 'tis but little, or 'tis a small matter, that thou art among the Thousandths of Judah, &c.* As *Oslander*, and some few others, have Judiciously observ'd; which clearly removes the Contradiction.

XI. R. D. *Kimki* observes, that the Names of God marked on the Margin, are often given as Epithetes, to those things, which are the greatest, the strongest, and the best of their kind; and our Translators have, in a great many places, stuck to this remark; Translating *A Great Prince; I have Wrestled with great Wrestlings; great Trespasses; great Mountains; goodly Cedars; a most Vehement Flame; a Land of Darkness; an exceeding great City: Tho' in the Original there is,*

Ad 1 Sam.
26. 12. &c
Psal. 65.
10.
Jehovah. E-
lohim.
El.

(8)

A

A Prince of God; Wrestlings of God; Trespasses of God; Mountains of God; Cedars of God; a Flame of God; a Land of Darkness of God; a great City of God. But then there can be no Reason given why they should not have Translated, *a most Vehement Wind*, instead of *the Spirit of God*, since the Hebrew Word *Ruach* signifies as well the *Wind*, as the *Spirit*; and since this Signification of it agrees very well with *Moses's* Narration, which represents the Earth mix'd so with the Waters, that it could not appear, and so stood very much in need of a Wind to Dry it: As the same *Moses* observes, that there arose *a strong East Wind* the Night before the *Israelites* pass'd thorow the Red Sea, which *made the Sea Dry Land*; and as *David* says, *that God causeth his Wind to Blow, and the Waters Flow.* Nor can there any great Reason be given, for their sticking to the *Hebraism* in several other Texts of the same Nature.

XII. The *Geneva* Version says, that *Aaron* having Received the Ear-rings from the *Israelites*, *fashioned them with a graving Tool, and made a Molten Calf of them*, as if the Calf had been Engraven,

Gen. 1. 2.

(9)

Exod. 14.
21.Psal. 147.
18.

(10)

Exod. 32.
4.

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Calf;
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Engraven, before it was Molten. Our Translation, to avoid this Absurdity, renders, *Fashioned it with a Graving Tool, after he had made it a Molten Calf*; but both seem to be mistaken, in thinking, that the Golden Calf was Engraven. For who Taught *Aaron* to Engrave? How could it be Engraven so soon, since *Aaron* presented it to the People on the Morrow? And if the Custom of Engraving Molten Work, was then known, How comes it to pass, that the Scripture, which speaks above Thirty times of them, mentions nothing of their Engraving, even in *Solomons* Time, since it may be presumed that the Furniture of *Solomon's* Temple was wrought with much more Art, than the Figure of *Aaron's* Calf? The occasion of the mistake seems to be, the ambiguity of the *Hebrew* Word *Tfour*, which sometimes signifies *to Fashion*, but signifies likewise *to Bind or Tye*; and of the Word *Chereth*, which signifies a *Graving Tool*, ^{2 Kings 5. 23.} and sometimes a *Sack or Bagg*. But the Nature and Circumstances of the thing which is here spoken of, might have made them understand, that the words should have been render'd, *And he*

he received them at their hands, and
Tied them in a Bag, and made a Mol-
ten Calf of them.

Annot. on CHAP. IX.

- (1) **G**ATAKER *Advers. Miscel. C.*
18. p. 178. 180. *Dorscheus. Dis-*
sertat. de nom: Jehovah. M. Colom: ob-
serv: Sa. p. 24.
- (2) The same amendment is to be made
Jer. 7. 22. Mark 9. 37. John 11. 4
& 12. 44. Acts 5. 4. 1 Cor. 15. 10.
Eph. 6. 12. 1 Pet. 3, 4. Hebr. 13. 9.
Rom. 9. 15.
- (3) As *Josephus*, most of the *Rabbi's*, *St.*
Jerome, *Fagius Vatablus*, *Mercer*, *Dru-*
sus, *Mayer*, *Piscator*, *Grotius*, *Pfeiffer*,
&c.
- (4) *Exodus 14. 25. Numb. 25. 13.*
Josh. 10. 14. Judges 6. 31. Prov. 31.
8. Micah 2. 6. 11. Psal. 94. 16.
&c.
- (5) As *Buxtorf Lex. Hebr. p. 358.*
Vorstius, Alstedius, Sixt. Amama. Gram.
Hebr. p. 228. Noldius Concord: Par-
ticul. Hebr.
- (6) The Word *Lammaanehood*, with its
Affix, is not a *Particle*, but a *Noun*
Sub-

Substantive, and can't be compounded but from the word *Magnaneh*, which signifies an *Answer* with that Affix; because it is pointed differently from the Particle *Lmagnan*, the *Lamed* having a *Patach* for *Vowel*, and the *Mem* a *Daggesch Forte*, which supplies the place of the *Demonstrative Article He*. Besides that the Affix *Hoo*, after a *Zere*, always marks a *Noun Substantive*, and not the Particle *Lamagnan*, which has always a *Sheva* under the *Lamed*, and a *Patach* under the *Nghain*. This *Grammaticism* is necessary for the right understanding of this Text.

For this Article see *L. Cap. Crit.* (7)
Sac. p. 447. Th. Aquin. Com. in Math. Cano L. 2. C. 14. Junius Paral. p. 16. Drusus, Jansenius, Ribera, Glassius, Grosius, Tarnovias, Zeger, Danhaver, Calixt. Pocock, Hottinger, Osiander, Urb. Regius, Forster, Luther, Pfeiffer, &c.

Gen. 23. 6. 30. 8. 2 Chr. 28. 13. (8)
 Psal. 36. 6. & 80. 10. Cant. 8. 6.
 Jer. 2. 31. Jonah 3. 3. Acts 7. 20.

Thus the *Samartan* Version, the (9)
Calde Paraphrase, several *Rabbi's*, *Fathers*, and *Modern Authors* have render'd it.

(10) Gen. 35. 5. 1 Sam. 26. 12. Job 1.
16. Psal. 65. 10. 2 Cor. 8. 1. & 10.
4. & 11. 2.

CHAP. X.

That the Translations furnish harden'd Sinners with Excuses, and Libertines and Atheists with matter of Jestings.

THE Great Design of Religion, is to make us Wiser and better, to give us true Notions of God and our selves, and to perswade us of the reasonableness of the Divine Commandments, of the advantages of Living Religiously, and of the possibility, nay, and easiness too of so doing. But yet the World abounds with such as think the Practice of Religion altogether impossible, and with others that Laugh at those Sacred Oracles, which contain the Will of God, as if they were the most silly and ridiculous things imaginable. And tho' this is chiefly the Effect of their Ignorance, Laziness, and Love
to

to Vice, yet it can't be deny'd, but that the negligence of Translators has given too much occasion to it, as will appear to any that Seriously considers the following examples.

When Libertines and Atheists Read what the Versions make God Command, *Hos. 12.* they don't fail to take occasion to Profane the Holy Scriptures, as *Faustus* and *Secundinus*, both *Manichees*, did of Old, who drew an argument from this place, for rejecting the *Old Testament*; and those who have the greatest respect for that *Sacred Volume*, can't Read this passage, without being astonish'd, to find a *Prophet* joyn himself to a *Common Prostitute*. Some *Doctors*, after *Thomas Aquinas*, have been so loose as to imagine, that God sometimes dispences with the Laws of *Purity*. Others think that this pass'd only in a Vision: But besides, that the *Text* speaks of it as a most real Action, this does not take away the difficulty; for God is not capable of inspiring impure and Criminal Thoughts, even in a Vision. Some look on this History as a Parable, by which the Prophet represents to the *Israelites*, that God did no more

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acknowledge them for his Spouse and Children, than he himself was capable to Marry a *Prostitute*, and take the charge of *Children* that had followed her example. Others think

- (3) that *Hosea* did not Marry a *Prostitute*, nor adopt *Bastards*, but that he only qualifies them so, to represent to the *Israelites*, how great an abhorrence they should have for their Method of Living, which resembled a *continual Prostitution*. But if it were so, then God had commanded the
- (4) *Prophet* to tell an evident Falshood.

It is therefore much more Natural to consider, with *de Lyra*, and others, that it is the Stile of the Scriptures, and of all Languages, sometimes to give to *Persons*, and likewise to *inanimate things*, the qualities they formerly had, tho' they have them no more. Thus *Moses's Rod* is called a *Rod*, when it was changed into a *Serpent*; and those who were cured of their Blindness, Deafness, and Lameness, are called *the Blind*, *the Deaf*, and *the Lame*; and *Simon* is called *the Leper*, and *Matthew* the *Publican*, after the One was Cured of his Leprosy, and the other had quit that employ^{ment}.

Ex. 7. 12.

Mat. 11. 5.
John 9. 17

Mat. 26.
8. & 10. 3.

Employment. Why should not we then easily conceive, that the *Wife* of *Hosea* had only been a *Prostitute*, before he Married her? There being nothing in this Action, of Marrying such a Woman, that was contrary to the Law of God, which only prohibited the Priests to Marry such Women, and suppos'd when it allow'd others to Marry them, that they were to behave themselves Modestly and Vertuously for the Future. There is nothing in this unworthy of the Prophet, and it exactly answers Gods Dealings towards *that People*, whom he *espoused* and *Adopted*, notwithstanding their former Wickedness; and the Example of *Hosea's Wife*, that had given over her Base and Scandalous way of Living, and to whom the *Prophet* did the Honour to Marry her, was very proper to make the *Israelites* understand, that they were indispensably oblig'd to alter their Wicked way of Living, if they would have God to be favourable to them, lest after having given them so many instances of his Love, he should be provok'd to Divorce and abandon them. The Command then

must be render'd ; *Go take unto thee a Wife who has been given unto Whoredom, and Children who have been altogether addicted to uncleanness.*

This Remark is of greater Importance than it seems at first to be. All the Versions make our Saviour say, that *the Publicans and Harlots shall go into the Kingdom of God, before the Priests and Elders of the Jews ;* and Mat. 21. 31. St. Paul, that God *justifieth the Ungodly.* And there are some Divines who don't scruple to maintain from those places, that those who persist in their Wickedness, after they have received the saving Knowledge of God and Christ, don't cease to pass for *Righteous* in the Sight of God, providing they barely believe that they are Justified. But this is plainly contrary to the whole Scriptures, Num 14 18. which expressly declare that God *will by no means clear the Guilty,* and that Rev. 22. 15. Whoredom unrepented of, infallibly excludes Men from the Kingdom of Heaven. The Words then, should be render'd, *They that have been Harlots, shall go before you to the Kingdom of Heaven ; him who justifies those that were Ungodly ;* because it's manifestly sup-

supposed, that the Persons spoken of, had repented, and did Live conform to the will of God, as may be seen by what our Saviour adds immediately after, that *the Publicans and the Harlots had believed* John the Baptist.

II. There have been some so grossly wild, as to Fancy that good Men are not subject to the Law of God, because the Versions make the Apostle Paul say, *That the Law is not made* ^{1 Tim. 1, 9.} *for a Righteous Man.* The *First Reformers* were oblig'd to resist the impiety of those *Libertines*, who called themselves *Antinomians*, and to make use of *several Distinctions and Niceties*, to justify the Apostles Expressions. Some alleag'd that he speaks of the *Law* in opposition to the *Gospel*, in so far as the *Law* Threatens, Terrifies, Condemns and Punishes; whereas the *Gospel* Encourages, Comforts, Justifies, and Rewards. But this Distinction is without Ground: For the Moral Law which is here understood, whatever *Grotius* after *Arias Montanus* is pleas'd ^{Rom. 3.} to say, equally regards all Men; the ^{31.} *Apostle* himself proposes it to the ^{Eph. 6. 1} *Regenerate* in several places, and the *Di-*

ad Mat.
10. 18.

Direction he gives a little before the place under Consideration, concerns the Godly more than the Wicked, because *Charity out of a pure Heart, and of a good Conscience, and of Faith unfeigned, is the end of the Commandment.* 'Twas therefore easy to have observ'd with *Beza*, that the *Authors* of the *New Testament*, do make use of the *Dative*, in the same sense as the *Hebrews* use it after the *Preposition* *Lamed*, to signify the English Particle *against*; as when *Jesus* said to his *Disciples*, *that they should be brought before Kings, and Governours for his sake; for a Testimony against them*, where the same *Construction* is used in the *Original* as in the *Text* in hand. Wherefore some *Learned Men* have very well render'd it, *The Law is not made against a Righteous Man, but against the Ungodly.* In the same sense as *Aristotle* says, *That the Law is not against the Vertuous, because the Vertuous are a Law to themselves.*

Psal. 111.

9.

Numb. 23.
21.

III. *Libertines* imagin that *God* looks with indifferency on the *Sins* of *Men*; when they Read the Words of *Balaam*, which the *Versions* render thus; *He hath not beheld iniqui-*

ty

ty in Jacob, neither hath he seen perversness in Israel. Others think he overlooks and winks at the Sins of his own People, i. e. to be sure in their conceit, themselves and those of their Sect and Party, and the most Pious and Judicious are puzzled what to make of them, as appears from the Various Explication which is giv'n them. Some think that by *iniquity* and *perversness*, Balaam understands *Idols*, which the *Hebrews* often call *Vanity*, *Iniquity*, *Falshood* and *Perversness*. But this sense can have no place here, because God had not only seen *Idols* among the *Israelites*, but likewise had most severely punish'd them for having them. Others think they signify Great and hainous Crimes, which abounded among the *Heathens*, and were not to be found among the *Israelites*. But neither is this true, for God upbraids them frequently with the greatest *Enormities*, and their least faults were so much the more hainous, because they were *the People of God*. In fine, some fancy that 'tis said, that he doth not behold nor perceive their *iniquity* and *perversness*, because he had pardoned them, as if he had never

Ex. 32. 9
Deut. 9.
13.

never seen them. But this, as *Calvin* has observ'd, is but a shift; for the Names *Jacob* and *Israel* don't only design the Godly, who had repented, and to whom God had pardoned their faults, but the whole body of the Nation in General, whom God had often punish'd for their Sins. We must therefore observe with *Gataker*, and several others, that the *Hebrew Words* which are render'd *beheld* and *seen*, don't only signify a bare sight of things (for in this sense God sees the greatest Crimes as well as the best Actions) but also a seeing them with approbation. Thus 'tis said that *God looketh* *to the contrite*, and *is of purer Eyes than that he can behold Evil*, i. e. That he approveth the Contrite, but cannot approve Sin. We must likewise observe, that the *Hebrew Particle Beth*, which we Translate *in*, frequently signifies *against*, as the Versions have very well render'd it in several other places. We must yet further remark, that the words which are Translated *iniquity*, and *perversness*, do often signify *an Outrage* and *Vexation*, or *Affliction* and *Trouble*. The Text then should be render'd, *He does not approve Afflictions*

Is. 66. 2.

Hab. 1. 13.

(5)

(6)

or

or Outrages against the Posterity of Jacob, nor of Vexation or Trouble against the Posterity of Israel, i. e. He does not approve that they should be Afflicted or vex'd. This is very agreeable to all that *Balaam* said, and did on this occasion, and stops the Mouths of *Libertins* and *Enthusiasts*.

IV. The profane do also daily abuse that precept of *Solomon*, which the Versions render, *Be not righteous over much, neither make thy self over Wise*, as if one could be too righteous or too Wise; and *Interpreters* are oblig'd to call in their fancies, to find a reasonable explanation for this Sentence. The generality of the *Rabbi's* pretend, that *Solomon* here forbids Men to be scrupulous about indifferent things, or even about things commanded; as for example, whether we are oblig'd to Fast frequently, because God Commands Fasting; or whether it be Lawful to kill Venemous and hurtful Animals, since God has Commanded that we should not kill, and such like scruples. Some, as *Amesius*, think, that *Solomon* does not speak of true Righteousness, but of imaginary and Hypocritical Righteousness, springing from

Eccles. 7,
16.

(7)

Medul. 1.
2. C. 2.

from a desire to be prais'd of Men. *Pineda* and *Tirinus* say, that the meaning is, that we are not to look upon our selves as too Righteous, when God puts us to the Tryal, tho' our consciences do not in any thing accuse us. But *Solomon* evidently speaks of the Justice which a Man is to exercise towards others, as what goes before and after plainly shews. They must then be Translated, *Do not exercise Justice too rigorously, neither set up for a Man of too great Wisdom*, by pretending to reform and regulate all things; as several Learned Men

(8) have render'd them.

V. All the *Versions* also make *Solomon* give an advice, with which *Prodigals* divert themselves, *Cast thy bread upon the Waters and you shall find it after many Days*. *Interpreters* straight fall upon the *Allegory* to make sense of it, and say, that *Solomon* here advises us to give Alms to the Poor, tho' that looks like throwing Bread upon the Waters, and that God promises that in process of time we shall receive the Fruits of them. But if they had observ'd that the *Hebrew Word Lechem* not only signifies *Bread*, but likewise

Ecclef. . 11
1.

likewise *Wheat*, of which it is made, and that the Word *Majim*, not only signifies *the Sea, Rivers, and Waters*, but also *Ground* that is moist, or lies near the Waters (as may be seen in many places of Scripture) they had easily understood that this Text should be Translated, *Throw thy Grain into moist Ground, and in process of time thou shalt find it again*: And if they had render'd it thus, they had not put the *Mysticks* to the trouble of Moralizing, nor given *Libertines* the pleasure of Profaning it.

(9)

VI. All the *Versions* do likewise say that the *Fatness of the Olive* honours God and Man, and that *Wine cheareth* God and Man, from which some take occasion to Jest upon the Scriptures, and others, who are not come to such a height of Wickedness, to encourage themselves in their Debaucherie. But it must be consider'd that the *Hebrew* Words which are render'd *God* and *Men*, Signifie *Soverains*, and *Persons of Quality*, in several places of Scripture. It must likewise be observ'd, that the Oyl used at the *Consecration of Princes*, was called *the Oyl of Joy*, and every body knows that the *Ea-*
stern

Juges 9.
9. 13.

(10)

Ep. 4.
R. ad. Q.

strn Princes did not forget Wine at their *publick Solemnities and Rejoycings*. So that *Drusius* seems to have had reason to say, that the words should be Translated, *Soverains and Men of Quality, Honour the Oyl, and Wine cheereth Soverains and Persons of Quality*.

VII. Unnatural Children often pretend to justify or excuse themselves from what the Versions make our Saviour say, *If any Man come unto me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea and his own Life too, he can't be my Disciple*, Luke 14. 26. But the Translators should have consider'd, that the word which is render'd *to hate*, signifies also *to love less*, or *to take less care* of a thing, and not to Wish nor do it any harm. And that it is thus to be taken here, appears from a parallel Text in St. *Matthew*, where our Saviour says, *He that loves Father or Mother more than me, is not worthy of me*. It seems likewise very reasonable to Translate the words of the Apostle *Paul* taken out of *Malachi*, *I have loved Jacob more than Esau*, because Gods Dealing towards the *Edomites* does not shew, that he had
any

10. 37.

Rom. 9.
13. Mal.
1. 3.

any real hatred against them, but only that he favour'd them less than the Descendants of *Jacob*. The same amendment must be made when 'tis said that *God saw that Leah was hated*, as appears from the words immediately preceeding, and when the Versions make our Saviour say, that he who *serves Two Masters, must love the one, and hate the other*. And where, 'tis said, *if a Man have Two Wives, the one beloved the other hated*, we are to Translate *the one more beloved, and the other less beloved*, as the Learned *Heinsius* has observ'd.

Gen. 29.
31.

Mat. 6.24.

Deut. 21.

15.

Ex. Sac. p.
167.

VIII. One can't, without horrou, Read the Wish which *St. Paul* expresses, to assure the *Jews* of his affection, as 'tis render'd by the Translators. *I Wish I were accursed from Christ for my Brethren*. For whether we understand it, as having been made before his Conversion, or after it, the last of which is more Probable; or whether we take it to signify *Excommunication*, or eternal *Damnation*, it is a foolish and extravagant Wish, and looks more like the effect of *Diabolical Fury*, than of *Divine Inspiration*: For how is it possible for
one

- one to Wish himself Damn'd? Or what Benefit could his Excommunication or Damnation be to the Jews, since the Damnation of one can't procure the Salvation of another? We are therefore to observe, that the Word which is render'd *accursed*, never signifies Excommunication, or Eterrial Damnation, in the Stile of the *Septuagint*, which the Authors of the *N. T.* have imitated, but only *that which is to be exterminated, or rooted out*, as may be seen in a great many places of Scripture. Interpreters therefore should with St. *Jerom* have kept to the natural signification of the Word, and have Translated, *For I Wish I was appointed to be Exterminated, or put to Death, for my Friends*. And this is very agreeable, both to the Example and Doctrine of our blessed Saviour, who *laid down his Life for his Sheep*, and makes the height of Love to consist, as indeed it plainly does, in ones *laying down his Life for his Friends*.
- (11)
- (12) The same Amendment must likewise be made in several other Texts.

IX. All those who have any Religion, do acknowledge, that God is *Holiness* *is self*, and that he can have

no

no hand in those Crimes which are committed by Men ; which he so strictly forbids, and so severely Punishes. Nevertheless, the Translations often make use of expressions, which bring in God saying, *that he will harden Mens Hearts*, and do other Actions which are incompatible with that *Attribute*. It's true indeed, that some of the explanations given to those Texts, do abundantly clear the Wisdom, the Holiness and the Justice of God ; But then, were it not much more proper to express them so clearly, that they should not stand in need of an Explanation ; *especially* in Translations design'd for the use of the People, who are often very ignorant, and take every thing in a literal Sense ; that so the Wicked might have no pretext to lay the blame of their faults on God, nor some weak, well-meaning Christians, have occasion to imagin that he is the Author of them. The most Learned *Doctors*, for example, believe, that when the Versions make God to say, *that he will harden the heart of Pharaoh, and of the Egyptians ; that he had harden'd the Heart of Sihon, and of the Kings of Canaan*, and that he

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(13)

hardens whom he will, all this should be understood after the same manner, as if a *Father* should say to a *Child*, to whom he had done many kindnesses, *Son, my kindness has harden'd and Ruin'd you.* Now every body would conclude that this Father was free of blame, and that the Sons hardening was wholly the effect of his own base, untoward, and ungenerous Temper. In effect it can't be deny'd, but that all which God did with respect to *Pharoah*, the *Aegyptians*, *Sihon*, and the *Kings of Canaan*, and with respect to the *Jews* in the Apostles time, was much more proper to soften, than to harden their hearts; and 'tis very remarkable, that it was always after the seeing of *Moses's Miracles*, and after the ceasing of the *Plagues*, that the Scripture says, *that Pharaoh*

(14) *harden'd his Heart*, or *that God harden'd*

(15) *it.* Several *Interpreters* also observe, that the *Verbs*, which *Moses* makes use of in those places, often signify a simple Permission, of which they give a great many unquestionable examples; and they add further, that since God declares that he has no hand in the Corruption of Sinners, that those

Verbs

Verbs must necessarily be taken in this Sense. But if it be so, as certainly it is, Why should not the Translators have express'd this meaning, so that it might be understood by the Unlearn'd Reader? Instead of Translating, *God hardened the Heart of Pharaoh, of the Egyptians, of Sikon, of the Kings of Canaan, and of the Jews;* Why should they not have Translated, *God suffered the Heart of Pharaoh, &c, to be hardened?* This would leave no occasion to the Wicked to Blaspheme, by laying the blame of their Sins on God, nor raise any doubts and Scruples in the minds of good Men.

X. Our Translation makes God say to Pharaoh, *For this end have I rais'd thee up, that I might make my power known;* Rom. 9. 17. as if God had made Pharaoh on purpose, only to be an example of his Severity and Vengeance; whereas, according to the Original, these words should be render'd, *For this cause have I made thee to Subsist;* intimating, that tho' Pharaoh had long before deserv'd to be destroyed, yet, that God thought fit to spare him, and make him Subsist for a considerable time, to shew his

Power, by the Signs and Wonders which he wrought in the Land of *Aegypt*; and by delivering his People at length, in spite of all the power of *Pharaoh*, with a *strong Hand* and an *outstretched Arm*; by which he made it appear to all to whose Ears those things came, *that the God of Israel was a great and powerful God*, that he had all the Creatures at his disposal, and that there was no resisting of him.

XI: According to the same *Principle*, we must alter the manner after which the Translations express God's Threatning to Punish *David* for his
Adultery and *Murder*. Thus saith the
 Lord, *behold I will raise up Evil against thee out of thine own House, and I will take thy Wives before thine Eyes, and give them unto thy Neighbour, and he shall Lye with thy Wives in the sight of the Sun*: which made *Calvin* say, *that the incest of Absalom was the Work of God*. But the *Verbs* here used, signify only a permission of the things spoken of, and not an action; and the *Word* which is Translated *Evil*, signifies an *Affliction* or *Misfortune*, here and in many other places of Scripture. Why then should we not Translate?

2 Sam. 12.

11.

Inft. l. 1.
C. 18.

state? Behold *I will suffer an Affliction to rise against you out of your own House, and I will suffer thy Wives to be taken from thee before thy Eyes; I will even suffer them to be taken by your Domestick, and he shall Lye with thy Wives in the Face of the Sun.* Those expressions would give no occasion of scoffing to *Atheists* and *Libertines*, and would put an end to a *Scandalous Controversie*. (16)

We must likewise Correct the Translation of *2 Sam. 24. 1.* Which says, *That God moved David to number the people;* tho' God in that very place tells, *that his Anger was kindled against Israel,* upon this Account; and tho' the Guilt of it could not be expiated but by the Death of Seventy Thousand Men, who Dyed of the Pestilence on that occasion; and tho' 'tis particularly express'd *1 Chr. 21. 1.* *That it was the Devil that moved David to this Action.* We must then Translate with *Castalio*, conform to the Original, *Now the Anger of the Lord continued to burn against Israel, For David was moved to say, go and Number the People.*

XII. For the same Reasons, we must Correct what the *Versions* make God

1 Kings
22. 22, 23.

to say, in speaking to the Evil Spirit, *Go forth and do so. Now therefore behold the Lord has put a Lying Spirit in the Mouth of all these thy Prophets.* For if God had commanded the Lying Spirit to seduce *Ahab*, he might be looked upon as an *Author of Lyes*, and as a favourer of *False Prophets*, tho' he has expressly declared, that he will cut off all Lyars, and Commanded that False Frophets should be put to Death without Remission. But *Critics* observe, that the *imperative* often denotes no more than a simple Permission, of which they give several examples; just as a Father provoked by the Wicked behaviour of his Children, says, *Go on, continue, hasten to Ruine your selves*; not that he would have them to do so, but that he can't hinder them, or that he will not hinder them by Violence. The *Imperative* is likewise sometimes no more than an Irony, as *Eccles. 11. 9. Rejoice O Young Man in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, and walk in the ways of thine Heart, and in the Sight of thy Eyes*; and in several other places, as *Glossius* has observ'd. Besides, the *Verba* which

(17)

(18)

which is Translated *to put*, signifies only a bare Permission, as in the preceeding Article: Why then should not we Translate those words thus, *Thou wilt go and do so; Behold now the Lord hath permitted a Lying Spirit to enter into the Mouth of all thy Prophets?* This would leave no pretext for *Ahab*, whereas the other Translation seems wholly to excuse him.

XIII. The Versions make our *Blessed Saviour* Command several things which he had an abhorrence at; as, *Destroy this Temple, and in Three Days I will Raise it up. What you do, do quickly: Make the Tree Corrupt and his Fruit Corrupt.* But all those places should be render'd in the future, thus, *You shall Destroy this Temple, and in Three Days I will Raise it up. What you mind to do, you will do quickly, &c.* They make him likewise Command his Apostles *to Sleep and take their Rest*, tho' this is quite opposite to his Design: as *P. Colom* has observed; for the words must be Translated with an Interrogation, *Do ye now Sleep and take your Rest?* Wherefore he adds in the following verse, *Arise let us go hence.*

John 2.
19. 13.
27.
Mat. 12.
33.

XIV. When our SAVIOUR

M 4

had

John 4.17
Adag. A-
nimadv:
in N. T.

had desir'd the Woman of *Samaria* to call her Husband, she answered, *I have no Husband*; and the Translations make our Saviour approve her answer, by replying, *thou hast well said, I have no Husband*; tho' in effect she had ly'd, or at least answer'd very Ambiguously. But *Erasmus*, and *Norton Knatchbull* have very Judiciously observ'd, that this is an *Ironical* way of speaking, which is so far from approving what one says, that on the contrary, it represents it as most absurd and ridiculous. The words then must be render'd, *Finely answer'd indeed! I have no Husband*, &c. A like Irony we find, *Mark 7. 9.* where the Versions have render'd our Saviour's Words to the Pharisees, *Full well ye reject the Commandment of God, that ye may keep your own Traditions*, which should be Translated, *Finely done! Ye reject*, &c. As some of the most Learned *Interpreters* have observed.

XV. We must also certainly Correct that unjust reproach, which the Versions make the *Israelites* to bring in against God; O Lord, *why hast thou made us to Err from thy ways, And*

Isa. 63.17.

hardned our Heart from thy Fear?
 For this seems to disculpate those
 Rebels, who on this occasion did not
 seek to excuse themselves, but on the
 contrary, did confess their Guilt, and
 acknowledge God's Justice in Punish-
 ing of them. So that from the *Scope*
 of this Chapter, from what has been
 said before of the *Stile* of the *Hebrew*
Tongue, and from the Opinion of se-
 veral *Learned Interpreters* on the place,
 it appears, that the *Verbs* used in the
Original, only signify here a bare Per-
 mission, and that this Text should be
 render'd, *Why hast thou suffered us to*
Err from thy ways? Why hast thou suf-
fer'd us to harden our Hearts from
thy Fear?

(21)

XVI. There are now few or none
 so wild, as to maintain *that God is*
the Author of Sin, with those *Here. l. 4. C. 47.*
ticks of Old, whom *Irenaus* makes men-
 tion of: And yet one can scarce Read
 what *the Prophet Amos* says in most
 Versions, *shall there be Evil in a City,*
and the Lord bath not done it? With-
 out being Tempted to imagin with
Munster, that the words may be un-
 derstood of the Evil of Sin, tho' the *Ano. 3. 6.*
Prophet only speaks of those Punish-
 ments,

ments, with which God Threatned the *Israelites*. We must therefore Translate. *Shall there be any Addition in a City, and the Lord hath not sent it?*

XVII. The Versions make the *Apostle Paul* say to the *Corinthians*, that they might well bear with one, that shou'd come to Preach another *Jesus* to them, whom he had not Preached, or if they received another Spirit, or another Gospel; as if he did approve their doing so; whereas he declares his abhorrence of such an

2 Cor. II. 4. Gal. I. 8. Action in the *Epistle to the Galatians*, Pronouncing an *Anathema* against himself, or an *Angel from Heaven*, that should Preach any other Gospel than he had Preached. There is nothing nevertheless more contrary to the discourse and Design of the *Apostle* in this place, who is so far from allowing the Conduct of the *Corinthians* in such a Case, that he only upbraids them with being capable of such Impiety and Baseness. But I fear, says he, lest by any means, as the *Serpent* beguiled *Eva* with his subtlety, so your minds should be corrupted from the simplicity that is in *Christ*; for if one should come and Preach another *Jesus*, &c. You would ridicu-

lously

lously bear with him. The Apostle tells what they were capable to do, on such an occasion, and is so far from approving them, as the Versions seem to insinuate, that he sharply reproaches them for it.

XVIII. The *Versions* also say, That *it is impossible for a Rich Man to enter into the Kingdom of Heaven*; and that *it is impossible for those who were once enlightened, and have Tasted of the Heavenly Gift, &c. If they shall fall away, to renew them again to Repentance, and that it is impossible but that offences must come*: Which expressions are apt to make Men think, that there is no place for Repentance for those that Sin in a State of Conversion, that all who enjoy Riches are excluded from Salvation, and that God himself can't hinder, but that offences shall come. It is true indeed, that the Apostle makes use of a word which sometimes signifies an absolute impossibility, but then it frequently signifies difficulty; and we often say, that a thing is *impossible*, tho' it may be done, if it is attended with a considerable degree of trouble and uneasiness. An *antient Father* observes, that a thing may be said to be *impossible*, either because it can't be done at all, or not without difficulty;

or

Mat. 19.

26.

Heb. 6. 4.

5.

Luke 17.

1.

Gr. Naz.
Orat. 36.

Luke 18.
24.
Mark 10.
24.

or because it can't be done well and readily: And there is nothing more common with *Lawyers* than to call that *impossible*, which can't be done according to the Laws and Customs of a Land, tho' it may be done by a Privilege or Order from the *Prince*. In fine, our Saviour explains himself when he says in other places, that *it is hard for a Rich Man to enter into the Kingdom of Heaven*. Why then should we leave in a Translation a *Word* which at best is ambiguous, and which seems more Naturally to express an absolute impossibility, than that which is Design'd by it? In effect, if we consider that Jesus Christ does not prohibit the Lawful Possession of Riches, but only Prescribes to the Rich to make the right Use of them; and that the *Apostle* exhorts *Apostates* to Repent, we may soon be convinc'd that neither the Salvation of one, nor the Conversion of the other, are absolutely impossible, and that those places should be Translated, *That it is very hard for a Rich Man to be Saved, and for those that Sin against their Light and Conscience, to be renewed, and that 'tis very difficult but that Offences shall come.* 'Tis in those places we are

are particularly obliged to take Notice of St. *Jeroms* Remark, *viz.* That an Interpreter must express the Thought of his Author, and not his own, nor what he would have him to think, since if he Maintain any thing contrary to it, he is not to be look'd upon as the Interpreter, but as the Adversary of him he pretends to explain.

XIX. The *Translations* do likewise give occasion, to the unlearned at least, for whom they are chiefly design'd, to imagin that Jesus had not Power enough to Work Miracles in *Nazareth*; that the Wicked are under an absolute impossibility of obeying God's Commandments, and that the World could in no wise hate the Disciples and Brethren of Jesus, when they say, That Jesus could do no mighty Work there, that those of Jerusalem could not believe; that the Carnal Mind is not subject to the Law of God, nor indeed can be. That the Animal or Carnal Man (for so it should be render'd) cannot know the things of the Spirit of God, and that the World could not hate the Brethren of Jesus. It is true, that *Interpreters* and Preachers, in their *Commentaries* and Sermons, don't fail

Mark 6. 5.

John 12.

39. Rom.

8. 7.

1 Cor. 2.

14.

John 7. 7.

fail to observe, that this Expression does not always denote an absolute impossibility to do any thing, but only a design or will not to do it; or a repugnancy to the doing of it, upon the account of some difficulty or uneasiness it may be attended with; or because it may not be proper and convenient, or consistent with decency; and this they prove by several unquestionable Examples. 'Tis said, *that* God *could not do any thing* to Sodom till Lot *had left it*; that Joseph's Brethren *could not speak peaceably to him*; That Ruth's Kinsman *could not Buy* Elimelech's Field; that the unkind Friend *could not rise to lend Three Loaves* to him, for whom he pretended Friendship; *that the Apostle could not speak unto the Corinthians as unto Spiritual*, and *that the Church of Ephesus could not bear them that were Evil*. But yet 'tis certain, that God, if he had pleas'd, could have Destroy'd Sodom Independently of Lot; that Joseph's Brethren could have spoke peaceably with him, &c. And all this impotency is to be attributed to the want of will: But since the People are ready to take these places literally, it is proper they should be render'd, *They would not*, and not, *They could*

Gen. 19.

22. 37. 4.

Ruth 4. 6.

Luke 11.

7.

1 Cor. 31.

Rev. 2. 2.

could not, which is an ambiguous Expression, and naturally gives us an Idea which is contrary to the design of the Sacred Writers.

XX. The same way of speaking is sometimes employ'd to express the Duty or Custom of those of whom it is said: But a Translation should render them clearly, and after a manner that should leave no Room for Doubts and Mistakes. When *Abraham's* Servant had delivered his Message to *Laban* and *Bethuel*, they answer'd, *We cannot speak unto thee Bad or Good*, i.e. that they would not oppose themselves to his Demand of having *Rebekah* for Wife to his Masters Son: But this was manifestly the effect of their Submission to the Will of God, from whom they believ'd that *this did proceed*, and whom they perswaded themselves they were bound to obey: wherefore we should Translate, *We ought not to speak unto thee Bad or Good*. The Children of *Jacob* gave this answer to *Sichem* and *Haman*, who desir'd their Sister *Dina* in Marriage, *We cannot do this thing to give our Sister to one that is uncircumcis'd*, which should be render'd, *We ought not, or it is not lawful for us, to do this thing*, &c. It is said that

Gen. 24.
50.
the

the Egyptians could not Eat Bread with the Hebrews; we should Translate, That it was not Lawful for, &c. For those things were not absolutely impossible, but were contrary to the Rules either of Justice or Decency, and therefore not to be done. The same amendment is to be made in several other places of Scripture.

(22)

Annot. CHAP. X.

(1)

OF this Opinion, are, *Junius, Drusus, Polanus and Hackspan*; after *Jerom. Abenezra* and *Kimki*.

(2)

As the Caldee Paraphrase, Zanchius, Paræus and Rivet.

(3)

Calvin, Tarnovius, and others, are for this Explication.

(4)

As Ribera, Pappus, Gesner, Meisner Calovius, Piscator, Walther, Glassius, Fink, Danhawer, Steuber, and M. Pfeiffer. Dub. Vex. Script. C. 4. l. 73.

(5)

The *Hebrew*, Particle, *Beth* signifies frequently *against* and is so render'd by our Translators *Exod. 14. 25.* and *20. 16. Numb. 12. 1. and 23. 23.* and they Translate it *upon*, *Is. 21. 13.*

(6)

So our Translators have render'd them in some of the following Texts;
as

as others have done in all *Job* 3. 10.
5. 27. 15. 35. *Psal.* 7. 14. 10. 7. 25.
18. 36. 4. 55. 9. 10. 73. 5. 90. 10.
Prov. 12. 21, 22. 8.

See *Wagenzeil.* ad *Sotah* p. 506. *Hackspan* Miscel. p. 161. Sqq. *Pfeiffer.* Dub. Vex, Sc. Cent. 3. L. 98. (7)

Luther, Pelicān, Mercer, Drusius, Gesner, Hackspan, Vallesius, Danhawer, Pfeiffer, &c. (8)

As *Ruth*, 1. 6, *Is.* 15. 6. 30. 23. (9)
32. 20. *Jer.* 48. 34.

Elobim & Anasim, have this Signification. *Exod.* 4. 16. 7. 1. 21. 6. 22. 28. *1 Sam.* 2. 25. *Psal.* 82. 6. (10)

See the *Septuagint.* Numbers 21. (11)
2, 3. *Deut.* 2. 26. 13. 15. 20. 17.
Jos. 6. 11. 7. 11, 12, 13, 15. *Zach.* 14. 11.

As *1 Cor.* 16. 22. *Mark* 14. 71. *Acts* (12)
23. 14. *Gal.* 1. 8, 9. *1 Cor.* 12. 3.

Origen de Princip. L. 3. C. 1. Phi. (13)
local. C. 20. *Basil.* Orat. *Deum non esse mali Autorem.* *Theodore.* Q. 13. in *Exod.*
Augustin. Q. 36. in *Exod.* *Frantzius*
de Interpret. S. Orac. 24, 25, 26, 27,
28. *Danhawer* Idea beni Interp. p. 174.
Hackspan Not. ad *Ex.* 7. *Grot.* ad
Rom. 9. 17, &c.

• N

See

- (14) See Exod. 7. 13, 14. 22. 8. 15. 19. 32. 9. 7. 24, 35. 13. 15.
- (15) The Verbs *Chazak* and *Caschah* and *Cavad*, are in the Conjugation *Piel* or *Hipkil*, which denotes, a bare Permission as often as they do an Action. See *Arias Mont. de Id. Hebr. N. 42. Fink Can. Theol. Cent. 2. Gerhard de Provid. Calov. & Rung. in Exod. Hunnin Q. de Provid. p. 57. 91. Meit-zer. Disp. Gieff. T. 1. P. 745. Mes-ner Anthropol. Dec. 1. Glass, Gram. S. l. 3. Tr. 3. Can. Pfeiffer. Dub. Vex. S. Cent. 1. L. 87. And the following places of Scripture, are Cited by them to prove their Observation. Gen. 24. 17. Exod. 1. 17. 7. 11. Deut. 20. 16. 1 Sam. 27. 11. 2 Sam. 8. 2, &c*
- (16) The Verb *Koum* is in the Conjugation *Hiphil*. *Ragnah* often signifies Affliction. And the Verb *Nathan*, signifies to Suffer or Permit, Gen. 20. 6. 31. 7. Ex. 3. 19. 12. 23. 10. 25. Numbers 20, 21, 22. 13. Judges 1. 24. 3. 28. 16. 23. 1 Sam. 18. 2. 1 Kings 15. 17. Psal. 16. 10, &c.
- (17) *Flaccius Clav. S. p. 2 Col. 302. Glass. Gram. S. l. 3. Tr. 3. Can. 43. Proverb. 3. 4. Is. 10. 54. 14.*
2 Sam.

2 Sam. 18. 23. Gal. 4. 27. Eph. 4.
26.

As 1 Kings 22. 15. Eccles. 11. 9. Is.
29. 1 Jer. 2. 28.

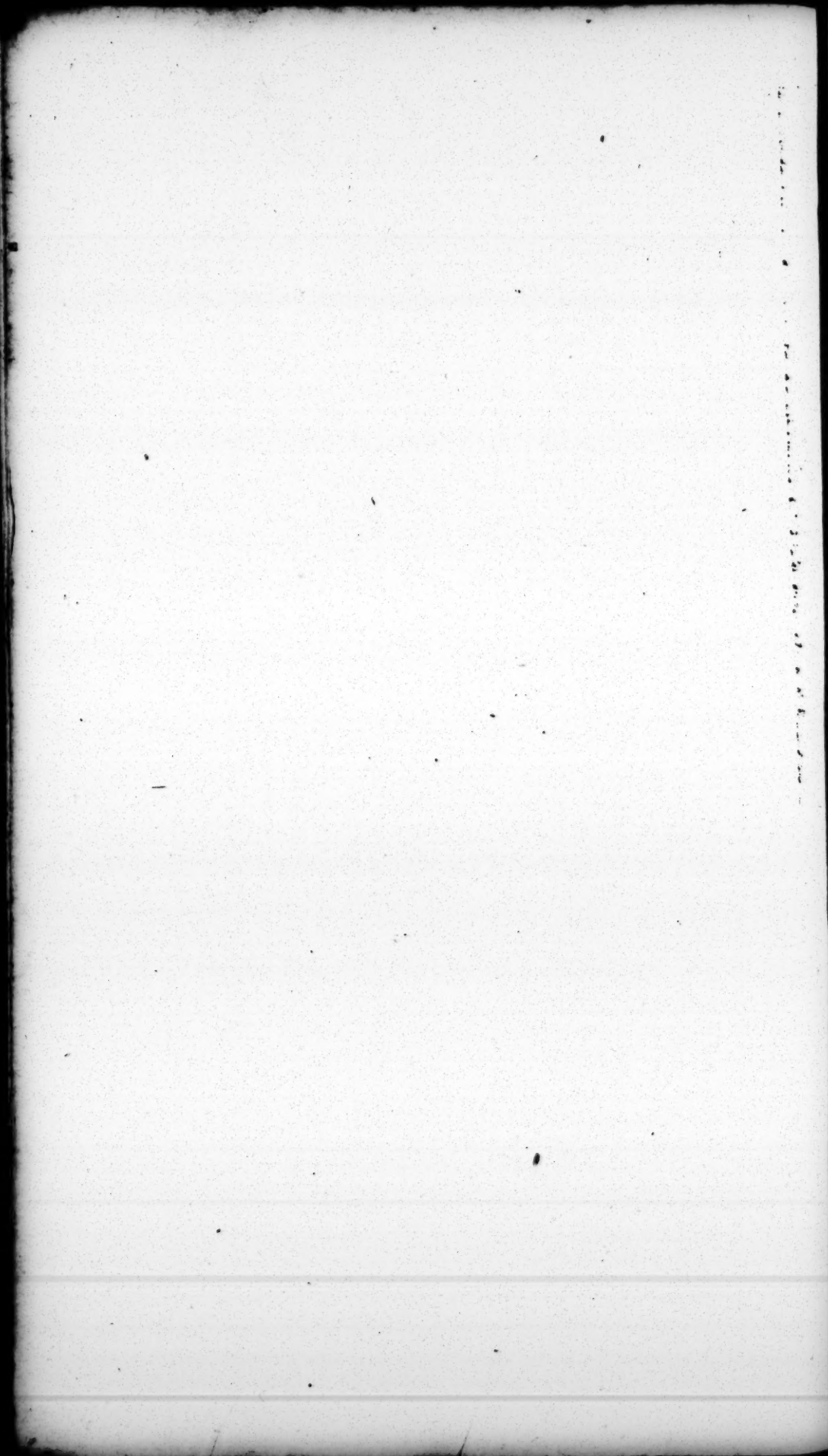
As the Latins said *Belle nrrias!* To
express you are impertinent, O Bone!
For, O Rogue! *Egregiam vero Laudem,*
&c.

Jacob. Capel. Ludo. Brugen. Vatabl.
Castalica, Beza, Norton Knatchbull. A-
nimad.

Santes Pagnin. and Ludovicus de
Dien, observe that the Hebrew Verb
Kaschath is often a Reciprocal Verb.

Gen. 44. 22. 26. Deut. 16. 5. 2 Sam.
17. 17. Acts 4. 20. 1 Cor. 3. 11.
1 Cor. 10. 21. Mat. 9. 15. 2 Cor. 13.
5. 1 John 3. 9.

FINIS.



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